

# FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

BEING THE REPORT OF THE TWENTY-FIFTH CON-  
FERENCE OF FOREIGN MISSIONS BOARDS IN  
THE UNITED STATES AND CANADA

AT GARDEN CITY, NEW YORK

JANUARY 15-17, 1918

## COMMITTEE ON EDITING THE REPORT

JAMES L. BARTON, Chairman

ALLEN R. BARTHOLOMEW

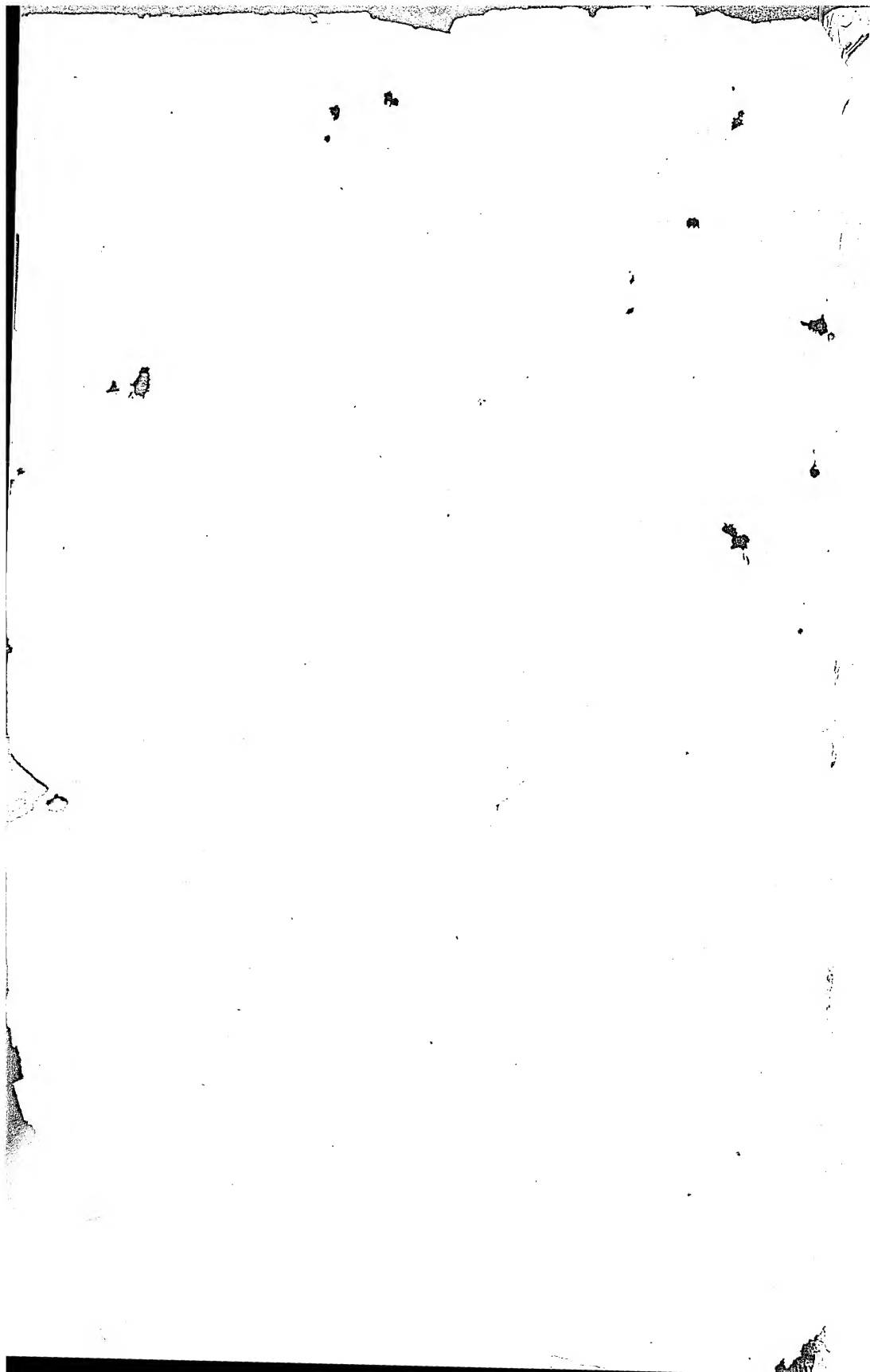
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PAUL DE SCHWEINITZ

FENNELL P. TURNER

FOREIGN MISSIONS CONFERENCE  
25 MADISON AVENUE  
NEW YORK





## INTRODUCTORY NOTE

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The 1918 meeting of the Foreign Missions Conference of North America is memorable because of the historic session which brought out into view the remarkable influence and the large usefulness which the Conference both through its sessions and its Committees has achieved. It is not necessary to add anything to the historical papers but we would heartily commend them to the wide circle of friends and associates of the Conference throughout the world.

In presenting this Journal of the Conference, the Committee on Editing the Report has introduced an arrangement of the papers and the proceedings which it is our hope will place their invaluable contents more easily within reach of those to whom they will be of service.

One session of the Conference was devoted to the missionary situation in India: the discussions of the occupation of that country by the Christian forces, of the Mass Movement, and of the higher educational needs of the Indian Church will be found invaluable to Boards and Secretaries having work in that great land. Both the work among women and that of the needs of medical missions came in for discriminating and helpful discussion. The papers on the work and function of a secretary for foreign administration were of great value. The consideration of the possible contribution which Boards of Foreign Missions may make to the betterment of international relations was timely.

It was appropriate that the distinctive contributions of the Churches of the Reformation should have been considered at this session of the Conference. Especial mention should also be made of the Devotional Addresses which contributed so much to the helpfulness of the Periods of Intercession.

The presence of the Honorable Henry Morgenthau, formerly Ambassador of the United States at Constantinople, and his interesting address will be long remembered by those who were privileged to hear it.

#### Introductory Note

Concerning the work of the Standing Committees of the Conference their reports (and the term report is almost a misnomer for such documents are really great discussions of far-reaching problems) all speak for themselves.

Mr. W. Henry Grant, in retiring from the active Secretaryship of the Conference, received the supreme mark of affection and confidence of his brethren in his election to the honorary life secretaryship. We are sure that this will awaken a responsive cord the wide world round.

We send this volume forth in the hope that it will continue to serve as its predecessors have in the past the larger interests of the cause of foreign missions.

GEORGE HEBER JONES,  
*Secretary of the Conference.*

# CONTENTS

INTRODUCTORY NOTE .....	iii-iv
ORGANIZATION OF THE 1918 CONFERENCE .....	2
MINUTES .....	3-21
OFFICERS FOR 1919 CONFERENCE .....	22
COMMITTEES .....	22-24
ACTIVITIES OF THE COMMITTEE OF REFERENCE AND COUNSEL .....	25-63
Report for the Year—Dr. James L. Barton .....	26
Sub-Committee Reports on	
Emergencies and Reference—Dr. James L. Barton .....	33
Missions and Governments—Dr. Arthur J. Brown .....	34
Principles and Methods of Administration—Dr. Charles R. Watson .....	46
Finance and Headquarters—Dr. John R. Mott .....	48
Budget for 1918-1919 .....	49
Cultivation of the Home Church—Dr. C. H. Patton .....	50
Interdenominational and Undenominational Agencies—Dr. James H. Franklin .....	53
Relations to Similar Bodies—Dr. Paul de Schweinitz .....	54
Statistical Bureau—Dr. Charles R. Watson .....	54
Medical Missions—Canon S. Gould .....	55
Missionary Research Library—Dr. A. W. Halsey .....	56
Opium and Drug Traffic in Far East—Dr. Arthur J. Brown....	58
Special Report of the Sub-Committee on Emergencies and Reference—Dr. James L. Barton .....	60
RELIGIOUS NEEDS OF ANGLO-AMERICAN COMMUNITIES .....	64-71
Report of Committee—Rev. George T. Scott .....	66
Discussion .....	71
BOARD OF MISSIONARY PREPARATION .....	72-90
Review of What Has Been Accomplished—Dr. W. Douglas Mackenzie .....	72
Discussion .....	78
Presentation of Christianity to Hind: —Dr. E. W. Capen.....	81
Presentation of Christianity in Conrúcian Lands—Prof. H. P. Beach .....	82
Presentation of Christianity to Buddhists—Dr. C. T. Paul .....	83
Presentation of Christianity to Mohammedans—Dr. Charles R. Watson .....	85
Spiritual Preparation of Missionaries—Director Sanders .....	86
Intellectual and Social Preparation of Missionaries—Director Sanders .....	87
Preparation of Missionaries for Literary Work—Prof. E. D. Soper .....	87
Members and Officers of the Board .....	89
Budget for 1918-1919 .....	90
CO-OPERATION IN LATIN AMERICA .....	91-111
Tour of South America—Rev. S. G. Inman .....	91
Report of Committee .....	99
Discussion .....	109
THE MISSIONARY REVIEW OF THE WORLD .....	112-116
CHRISTIAN LITERATURE .....	116-117

## Contents

UNITED MISSIONS COMMITTEE .....	117-118
COMMITTEE OF TWENTY-EIGHT .....	118-123
WORLD SUNDAY SCHOOL ASSOCIATION .....	123-128
CULTIVATION OF THE HOME CHURCH .....	129-143
The Co-operation of the Christian Ministry in the Work of Foreign Missions—Dr. John M. Moore .....	139
How Can We Maintain, Develop and Direct the New Measure of Beneficence Which Has Come to the Front in the War—Mr. James M. Speers .....	133
Discussion .....	137
The Work of Women and Their Foreign Mission Boards—Mrs. William H. Farmer .....	140
Discussion .....	142
CHRISTIAN EDUCATION OF WOMEN IN NON-CHRISTIAN LANDS .....	144-167
Elementary Education—Mrs. D. J. Fleming .....	144
Kindergartens as an Evangelizing Agency—Miss Olivia C. Lindsay .....	149
Higher Education .....	151
In India—Mrs. J. C. R. Ewing .....	151
In China—Miss Ida Belle Lewis .....	154
In Japan—Miss Myrtle Pider .....	155
Discussion .....	159
Medical Education .....	161
In China—Dr. Mary Fitch Tooker .....	162
Discussion .....	164
In India—Mrs. Henry W. Peabody .....	167
THE WORK AND FUNCTION OF A SECRETARY FOR FOREIGN ADMINISTRATION .....	168-192
I. Dr. Arthur J. Brown .....	168
II. Dr. T. Bronson Ray .....	180
III. Dr. Allen R. Bartholomew .....	182
Discussion .....	185
THE TWENTY-FIFTH ANNIVERSARY OF THE FOREIGN MISSIONS CONFERENCE .....	193-246
The Contribution of the Conference to the Development of Missionary Principles, Methods and Results—Dr. James L. Barton .....	193
Twenty-five Years in the Development of the Native Church—Dr. William I. Chamberlain .....	210
Twenty-five Years' Development of the Native Church in Anglican Foreign Mission Fields—Rev. Theodore R. Ludlow .....	218
Discussion by Missionaries .....	231
The Conference as a Means of Spiritual Power—Dr. R. P. Mackay .....	233
Message from the Federal Council of Churches .....	240
Recognition of the Services of William Henry Grant as Secretary of the Conference for Twenty-five Years .....	241
Response by Mr. Grant .....	242
Resolutions Regarding Mr. Grant .....	243
Prayer by Dr. Robert E. Speer .....	244
MESSAGE FROM THE STUDENT VOLUNTEER CONFERENCE AT NORTHFIELD ....	247-252
Mr. David R. Porter .....	247
Miss Leslie Blanchard .....	248
Mr. William Miller .....	250
Recommendation from Committee of Reference and Counsel .....	251
Prayer by Dr. Patton .....	252

## Contents

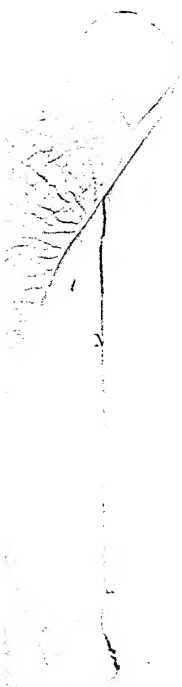
THE WORK OF THE COUNCIL ON PUBLIC HEALTH IN CHINA .....	253-260
Dr. W. W. Peter .....	253
Dr. F. J. Tooker .....	259
THE URGENT NEED OF GOING FORWARD IN MEDICAL MISSIONS .....	261-267
Pressing Demands of Medical Missions—Dr. O. R. Avison .....	261
Some Problems of Our Medical Work—Dr. Harold Balme .....	264
CALL FOR CHRISTIAN WORKERS AMONG THE CHINESE LABOR BATTALIONS IN FRANCE .....	267-269
THE MISSIONARY SITUATION IN INDIA .....	270-299
The Missionary Occupation of India—Prof. D. J. Fleming .....	270
The Indigenous Church and the Evangelization of the Masses—Rev. Brenton T. Badley .....	277
Higher Education and Its Relation to the Leadership of the Indian Church—Dr. J. C. R. Ewing .....	288
Discussion .....	295
DOES THE FINANCIAL SITUATION DEMAND A READJUSTMENT OF THE SAL- ARIES AND PERSONAL ALLOWANCES OF MISSIONARIES?—Mr. Dwight H. Day .....	300
Discussion .....	312
MISSIONARY STATISTICS AND THE STATISTICAL BUREAU—Prof. Harlan P. Beach .....	317
ADDRESS BY THE HONORABLE HENRY MORGENTHAU .....	327
BETTERMENT OF INTERNATIONAL RELATIONS .....	334-353
What Contribution Can Foreign Mission Boards Make?—Dr. Sidney L. Gulick .....	334
Efforts to Suppress the Liquor Traffic in Mission Lands—Rev. Hervey Wood .....	344
Foreign Students in Relation to Foreign Mission Boards—Mr. Charles D. Hurrey .....	346
Discussion .....	347
THE REFORMATION AND THE EVANGELIZATION OF THE WORLD.....	354-378
The Principles of the Reformation and Their Relation to Modern Missions—Dr. L. B. Wolf .....	354
The Distinctive Contributions of the Churches of the Reformation to World Evangelization—Prof. George W. Richards .....	363
The Supreme Task in This Century of the Churches of the Reforma- tion—Bishop Bashford .....	372
DEVOTIONAL ADDRESSES .....	379-393
Vision and Obedience—Mr. Robert P. Wilder .....	379
Two Fundamental Facts—Mr. Mornay Williams .....	385
Men Ought Always to Pray and Not to Faint—Dr. Henry E. Cobb..	390
CLOSING MESSAGE OF THE CONFERENCE—Chairman Paul de Schweinitz..	394
PERSONNEL OF THE CONFERENCE .....	398-403
CONSTITUTION AND BY-LAWS, ACT OF INCORPORATION .....	406-415
DIRECTORY OF MISSION BOARDS AND SOCIETIES .....	416-469
STATISTICAL REPORT FOR THE YEAR 1917—Rev. Burton St. John .....	470-491
INDEX .....	492

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## THE TWENTY-FIFTH CONFERENCE

# ORGANIZATION OF THE CONFERENCE

1918

## OFFICERS AND COMMITTEES

### OFFICERS

REV. PAUL DE SCHWEINITZ, D.D., Chairman  
REV. S. D. CHOWN, D.D., 1st Vice Chairman  
REV. B. H. NIEBEL, 2nd Vice Chairman  
MR. W. HENRY GRANT, Honorary Secretary  
REV. GEORGE HEBER JONES, D.D., Secretary  
DR. WILLIAM E. LAMPE, Recording Secretary  
REV. BURTON ST. JOHN, Secretary for Local Arrangements  
MR. ALFRED E. MARLING, Treasurer

### COMMITTEE ON ARRANGEMENTS

L. B. WOLF, Chairman  
WILLIAM I. CHAMBERLAIN      MISS MARGARET E. HODGE  
PAUL DE SCHWEINITZ      CORNELIUS H. PATTON  
S. GOULD      FENNELL P. TURNER  
A. WOODRUFF HALSEY      W. HENRY GRANT  
GEORGE HEBER JONES

### COMMITTEE ON NOMINATIONS AND CREDENTIALS

FENNELL P. TURNER, Chairman  
ALLEN R. BARTHOLOMEW      A. WOODRUFF HALSEY  
ERNEST S. BUTLER      MRS. HENRY W. PEABODY  
MISS HELEN B. CALDER      E. H. RAWLINGS  
STEPHEN J. COREY      JOHN W. WOOD

### BUSINESS COMMITTEE

JAMES H. FRANKLIN, Chairman  
ALLEN E. ARMSTRONG      HARRY WADE HICKS  
MISS BELLE H. BENNETT      S. S. HOUGH  
MRS. D. J. FLEMING      ROBERT L. LATIMER



## MINUTES

### TUESDAY MORNING, JANUARY 15

The twenty-fifth session of the Foreign Missions Conference of North America was called to order at ten o'clock on Tuesday morning, January 15, 1918, by Dr. Paul de Schweinitz, Chairman. After singing the hymn, "Come Thou Almighty King," the Chairman read Ephesians 3:1-13, and the prayer was offered by Dr. James I. Good, President of the Board of Foreign Missions of the Reformed Church in the United States.

On nomination of the Secretary, Dr. George Heber Jones, Dr. William E. Lampe was elected Recording Secretary, and Rev. Burton St. John, Secretary in charge of local arrangements.

Dr. L. B. Wolf, Chairman of the Committee on Arrangements, presented the report of that Committee and moved that the tentative program which had been printed and distributed among the delegates be adopted as the order of business of the Conference, as follows:

#### TENTATIVE PROGRAM OF THE TWENTY-FIFTH FOREIGN MISSIONS CONFERENCE

##### Tuesday Morning, January 15th

- 10:00—Organization.
- 10:15—Report of the Anglo-American Communities Committee.
- 10:30—Conference and Discussion: Dr. Cornelius H. Patton in charge.  
Theme: The Cultivation of the Home Church.
  - 1. The Co-operation of the Christian Ministry in the Work of Foreign Missions.
  - 2. The Work of Women's Boards or Committees in the Cultivation of the Home Church.
- 12:00—Devotional service. Leader, Mr. Robert P. Wilder.

##### Tuesday Afternoon

- 2:30—Conference and Discussion: Miss Margaret E. Hodge, in charge.  
Theme: Christian Education for Women in Elementary, Higher and Medical Schools in Non-Christian Lands.
  - 1. Present Conditions.
  - 2. Outstanding Problems.
- 4:15—The Work of the Council on Public Health in China. F. J. Tooker, M.D., W. W. Peter, M.D., Henry S. Houghton, M.D.

**Minutes**

**Tuesday Evening**

7:45—Devotions.

8:00—Anniversary Celebration.

1. The Contribution of the Conference to the Development of Missionary Principles and Methods and Its Influence on Leadership on the Field. Dr. James L. Barton.
2. Twenty-five Years in the Development of the Native Church. Dr. William I. Chamberlain and Rev. Theodore R. Ludlow.
3. Echoes from the Field.
4. The Conference as a Means of Spiritual Power. Dr. R. P. Mackay.
5. Service of Thanksgiving.

**Wednesday Morning, January 16th**

9:30—The Question of Statistics. Prof. Harlan P. Beach.

10:30—Conference and Discussion.

Theme: The Work and Function of a Secretary for Foreign Administration. Dr. Arthur J. Brown.

Discussion to be participated in by Mr. John W. Wood, Dr. T. Bronson Ray, Dr. Allen R. Bartholomew.

12:00—Devotional Service. Leader, Mr. Mornay Williams.

**Wednesday Afternoon**

2:30—Report of the Board of Missionary Preparation.

4:00—Report of Representatives on the Editorial Board of the Missionary Review of the World.

4:15—Report of the Committee on Co-operation in Latin America. Business of the Conference.

**Wednesday Evening**

7:45—Devotions.

8:00—Theme: The Missionary Situation in India.

1. Present Missionary Occupation. Prof. D. J. Fleming.
2. The Indigenous Church and the Evangelization of the Masses. Rev. Brenton T. Badley.
3. Higher Education and its Relation to the Leaders of the Indian Church. Dr. J. C. R. Ewing.
4. Discussion.

**Thursday Morning, January 17th**

9:30—Report of the Committee of Reference and Counsel.

10:30—Conference and Discussion:

Theme: What Contribution can Foreign Mission Boards Make Toward the Betterment of International Relations? Dr. Sidney L. Gulick.

12:00—Devotional Service. Leader, Dr. Henry E. Cobb.

**Thursday Afternoon**

2:30—Treasurers' Conference.

Theme: Does the Present Financial Situation Demand a Re-adjustment of the Salaries and Personal Allowances of Missionaries? Mr. Dwight H. Day.

Discussion to be participated in by Messrs. Howell S. Bennet, Robert L. Latimer, and Frank H. Wiggin.

3:30—Conference and Discussion:

Theme: Pictures and Lantern Slides in Missionary Cultivation. Dr. S. Earl Taylor.

Exhibition of Apparatus and Slides.

4:30—Report of Committee on Nominations.

## Thursday Evening

7:45—Devotions.

8:00—Conference and Discussion.

Theme: The Reformation and the Evangelization of the World.

1. Principles of the Reformation and Their Relation to Modern Missions. Dr. L. B. Wolf.
2. The Distinctive Contribution of the Churches of the Reformation to World-Evangelism. Prof. George W. Richards, Reformed Theological Seminary, Lancaster, Pa.
3. The Supreme Task in this Century of the Churches of the Reformation. Bishop James W. Bashford.

9:30—Closing Message of the Conference by the Chairman. Dr. Paul de Schweinitz.

It was unanimously voted that the program as printed be accepted as the order of the Conference.

On nomination by the Committee of Reference and Counsel the following Business Committee was elected by the Conference:

James H. Franklin, Chairman; Allen E. Armstrong, Miss Belle H. Bennett, Mrs. D. J. Fleming, Harry Wade Hicks, S. S. Hough, Robert L. Latimer.

The Chairman appointed the following Committee on Nominations and Credentials:

Fennell P. Turner, Chairman; Allen R. Bartholomew, Ernest S. Butler, Miss Helen B. Calder, Stephen J. Corey, A. Woodruff Halsey, Mrs. Henry W. Peabody, E. H. Rawlings, John W. Wood.

It was voted that the officers of the Conference should have authority to fill vacancies on the committees.

The report of the Committee on Religious Needs of Anglo-American Communities was presented by Rev. George T. Scott in the absence of Dr. Robert E. Speer, Chairman of the Committee. (See page 64.). The nominations to fill the place of the two retiring members of the Committee, Dr. S. H. Chester and Mr. Frank A. Horne, were referred to the Committee on Nominations.

Dr. Cornelius H. Patton, Chairman of the Sub-Committee on Cultivation of the Home Church of the Committee of Reference and Counsel, conducted a conference on "Cultivation of the Home Church." (See page 129.)

Dr. John M. Moore, pastor of Marcy Avenue Baptist Church, Brooklyn, spoke on "The Co-operation of the Christian Ministry in the Work of Foreign Missions." (See page 130.)

#### Minutes

Mr. James M. Speers, Chairman of the Laymen's Missionary Movement, on "How Can We Maintain, Develop and Direct the New Measure of Beneficence which has come to the Front in the War?" (See page 133.)

Mrs. William H. Farmer, on "The Work of Women and Their Foreign Mission Boards." (See page 140.) The following members of the Conference participated in the discussion: Mr. Mornay Williams, Dr. Edward Lincoln Smith, Dr. A. Woodruff Halsey, Dr. Orville Reed, and Rev. W. E. Doughty. (See page 137.)

The devotional service was led by Mr. Robert P. Wilder, Director of the Religious Work Bureau of the National War Work Council of the Young Men's Christian Association, who delivered an address on "Vision and Obedience." (See page 379.) He also led the Conference in a service of prayer.

At the conclusion of the devotional service the session closed.

#### TUESDAY AFTERNOON, JANUARY 15

The afternoon session opened at 2.30 o'clock. The hymn, "The Church's One Foundation," was sung. Prayer was offered by Rev. B. H. Niebel, Secretary of the Board of Foreign Missions of the United Evangelical Church, one of the Vice-Chairmen of the Conference.

At the request of the Committee of Arrangements, the Conference voted to extend the session of the afternoon for ten minutes in order to hear the message of the Student Volunteer Conference recently held at East Northfield, Mass. This was made the order immediately following the consideration of the topic "Christian Education for Women in Non-Christian Lands."

Under the leadership of Miss Margaret E. Hodge, the Conference considered the "Christian Education for Women in Elementary, Higher and Medical Schools in Non-Christian Lands." (See page 144.) The subject was presented in three divisions:

I. "Christian Education in Elementary Schools," in charge of Mrs. D. J. Fleming, who spoke on "Elementary Education." (See page 144.) She was followed by Miss Olivia C. Lindsay, of Japan, who spoke on "Kindergartens as an Evangelizing Agency." (See page 149.)

II. "Higher Education for Women," in charge of Miss Florence L. Nichols. This was discussed by Mrs. J. C. R. Ewing, Lahore, India, who spoke on "Higher Education for

Women in India" (see page 151); Miss Ida Belle Lewis, Tientsin, China, on "Higher Education for Women in China" (see page 154); and Miss Myrtle Pider, Tokyo, Japan, on "Higher Education for Women in Japan" (see page 155).

III. "Medical Education for Women in Non-Christian Lands," in charge of Mrs. Henry W. Peabody. Mrs. Mary Fitch Tooker, M.D., of Hunan, China, spoke on "Medical Education for Women in China." (See page 162.) Mrs. Peabody spoke on "Medical Education for Women in India." (See page 167.)

The following took part in the discussion: Miss Edith Polk, M.D., of China, Dr. Sidney L. Gulick, of Japan, Bishop Herbert Welch, of Korea and Japan, Harold Balme, M.D., of China. (See page 164.)

Under the special order the deputation from the Student Volunteer Conference at Northfield was received. At the request of Chairman de Schweinitz, Mr. F. P. Turner introduced the speakers as follows: Mr. David R. Porter, Senior Secretary of the Student Department of the International Committee of the Young Men's Christian Associations, Miss Leslie Blanchard, Secretary of the Student Department of the National Board of the Young Women's Christian Association, and Mr. William M. Miller, a Student Volunteer from Princeton Theological Seminary. When their messages (see page 247) had been received it was voted to refer the program accepted by the Student Volunteer Conference to the Committee of Reference and Counsel.

The "Work of the Council on Public Health in China" was presented by F. J. Tooker, M.D., and W. W. Peter, M.D., of China. (See page 253.) Dr. Peter's address was illustrated by stereopticon pictures.

On behalf of the China Medical Association the following resolution read by Dr. Peter was referred to the Business Committee:

*Resolved*, That the China Medical Missionary Association appeal to the missionary societies now at work in China to send out or allocate men of the necessary qualifications to undertake under the direction of the China Medical Missionary Association the leadership in a nationwide campaign of public health education, and to provide the financial support needed.

The afternoon session adjourned at 5.30.

## TUESDAY EVENING, JANUARY 15

The Conference was called to order at 7.45. After singing "O, God, Our Help in Ages Past," Psalm 145:1-3 was read responsively. Principal Alfred Gandier, President of the Canadian Presbyterian Board of Missions, led in prayer.

Rev. Henri Anet, of Belgium, Director of the Belgium Congo Missions, a delegate from the Federated Missions of Belgium and France to the Churches of America, and Captain Monod, a chaplain of the French Army, a delegate from the French Federation of Protestant Churches to the Federal Council and to the Churches of America, were introduced to the Conference by Dr. Charles S. Macfarland, General Secretary of the Federal Council of Churches of Christ in America.

Chairman de Schweinitz presented a gavel to the Conference, speaking as follows:

*Ladies and Gentlemen:* If you will bear with me just a moment I have a personal matter to present. I have presided over two sessions of the Conference today and have not yet made any speech on my own behalf. Permit me to say just a word. I have noticed in years gone by there was one thing this Conference did not have, and in recognition of the signal honor conferred upon me in appointing me to preside at the sessions of this twenty-fifth annual meeting of the Foreign Missions Conference of North America, your Chairman craves the privilege of being permitted to present to this assemblage a gavel for the purpose of aiding the present Chairman and all future Chairmen in conducting the proceedings "in decency and order." The gavel bears the inscription:

"From the Moravian Mission Station, Sangsangta, Nicaragua,  
Presented by Paul de Schweinitz,  
January 15, 1918."

It is made from a piece of rosewood, cut for this express purpose last March, at my request, by the Senior Native Evangelist of Sangsangta, far in the interior of the primeval forest of Nicaragua among the Miskito Indians on the Wangks River. His name is Ofreciano Povedo, and he was among the first fruits of this mission. He was baptized on Easter Sunday, April 11, 1909, and was the first Native Helper appointed to aid in evangelizing his fellow Indians.

This piece of rosewood was worked up into this gavel as a compliment to this Conference by the woodworking firm of Kurtz Brothers in the Moravian town of Bethlehem, Pennsylvania, where we do make some things besides steel armor plate, guns and munitions of war! We have some little share in "making" Christian missions there!

May this bit of wood symbolize the devotion of those laboring to bring the saving knowledge of the Gospel to the degraded denizens of the forest in the out-of-the-way places of the earth, and may it bring some inspiration to all gathered here to persevere in the orderly up-building of the Kingdom of our Lord and Savior Jesus Christ.

After the adjournment of this Conference it will be confided to the care and keeping of the Secretary of the Conference for future use.

Secretary Jones, who accepted the gavel on behalf of the Conference, spoke as follows:

*Dr. de Schweinitz:* In accepting this gavel on behalf of the Conference, I take it as a memento of the years of fellowship and friendship which we have had with you personally. We recall the fact that for many years you have been in our midst as a helper and a brother beloved, and your selection to preside over this auspicious session of the Conference was one that was taken with the most hearty unanimity by your brethren.

Beautiful was your thought in presenting this gavel to us. But I see in it, and we shall see in it, other lessons and other significances. The name "Moravian" written upon this silver inscription will connect us with that venerable and historic body, the missionary organization, of which you are the official head here in America. The country from which the wood was taken, Nicaragua, the connecting link between two mighty continents, will suggest to us in the years to come that our times and the missionary forces of today are standing possibly as the connecting link between a great age of development of foreign missions in the past and a greater age of endeavor and achievement in the future. But best of all there is the name of "Bethlehem" connected with it. That suggests to us not alone the town in which it was manufactured, with its reputation both for mighty industrial achievement, and for missionary influence and power, but also that other place which was the birthplace of our Savior. And so, sir, I accept it in the name of the Conference, and thank you for it, and have the high honor of returning it to you as the first of our chairmen to use it.

The order for the evening session was the Commemoration of the Twenty-fifth Anniversary of the Conference.

Dr. James L. Barton, Foreign Secretary of the American Board of Commissioners for Foreign Missions, presented a paper on the "Contribution of the Conference to the Development of Missionary Principles and Methods and Its Influence on the Leadership on the Field." (See page 193.)

Papers on "Twenty-five Years in the Development of the Native Church" were read by Dr. William I. Chamberlain, formerly of India, and Rev. Theodore R. Ludlow, of China. (See pages 210, 218.)

The following missionaries spoke on the influence of the Conference upon the development in the mission field: Rev. Lewis Hodous, of China, Rev. G. W. Wright, of the Philippines, and O. R. Avison, M.D., of Korea. (See page 231.)

In recognition of his service as secretary of the Foreign Missions Conference for twenty-five years, there was presented to Mr. William Henry Grant by Dr. William I. Chamberlain, Corresponding Secretary of the Board of Foreign Missions of the Reformed Church in America, a volume of letters of appreciation from his friends. This presentation was fittingly replied to by Mr. Grant. (See page 241.) The

## Minutes

following resolution of appreciation, electing Mr. Grant Honorary Secretary of the Conference for life, introduced by Secretary Jones, was unanimously adopted by a rising vote:

WHEREAS, Mr. William Henry Grant has been identified with the Foreign Missions Conference of North America from its inception, and to him more than to anyone living belongs the credit of its organization and successful continuance; therefore be it

*Resolved*, 1. That we make record of, our high sense of the untiring devotion and signal character of his services to the Conference, the fidelity and earnestness with which he has continuously filled the part of Secretary practically from the beginning of his unsparing effort in the work of editing the yearly report of the Conference; of the generous giving of his own funds to this work of publication, and in other ways advancing the interests of the Conference; and of the faithfulness with which he has labored to make the Conference a forum in which the administrative officers and members of foreign mission boards might meet and exchange views.

2. That we express our sense of the great contribution which he has made to the cause of co-operation and unity in the work of foreign missions; helping to inaugurate, foster and develop through the Conference a work which has had a far reaching and lasting influence upon the life of the Church during the past quarter of a century.

3. That as a mark of our appreciation of his services as Secretary of the Conference and as an expression of our affection and esteem for him as a brother and fellow-worker in the cause of foreign missions he be elected Honorary Secretary of the Conference for life.

4. That these resolutions be inscribed in our minutes and a copy suitably engrossed and signed by the officers of this Conference be presented to him.

(Signed)

GEORGE HEBER JONES,  
ARTHUR J. BROWN,  
S. H. CHESTER,  
R. P. MACKAY,  
F. C. STEPHENSON,  
JOHN F. GOUCHER,  
JAMES L. BARTON,  
CHARLES R. WATSON,  
WILLIAM I. CHAMBERLAIN,

ROBERT E. SPEER,  
CORNELIUS H. PATTON,  
JAMES I. GOOD,  
WILLIAM E. LAMPE,  
PAUL DE SCHWEINITZ,  
FRANK MASON NORTH,  
L. B. WOLF,  
FENNELL P. TURNER.

Dr. R. P. Mackay, Secretary of the Canadian Presbyterian Foreign Mission Board, delivered an address on "The Conference as a Means of Spiritual Power." (See page 233.)

After prayer by Dr. Robert E. Speer, the benediction was pronounced by Rt. Rev. J. Hamilton Taylor of the Moravian Church.

## WEDNESDAY MORNING, JANUARY 16

The Conference assembled at 9.30, Dr. de Schweinitz in the chair. After the hymn, "Joy to the World," was sung, Dr. J. C. R. Ewing, of India, led in prayer.



It was voted, at the request of the Committee on Arrangements, to set aside fifteen minutes in the morning session to hear the report of the Sub-Committee on Finance and Headquarters of the Committee of Reference and Counsel.

A paper on "Missionary Statistics and the Statistical Bureau" was presented by Prof. Harlan P. Beach, of Yale University, member of the Committee in charge of the Statistical Bureau. (See page 317.) The paper was discussed by Mr. Charles H. Fahs and Dr. Charles R. Watson.

The following resolutions introduced by Dr. Watson were adopted and referred to the Committee of Reference and Counsel:

*Resolved*, 1. That the Conference express its appreciation of Professor Harlan P. Beach's paper on the problems connected with missionary investigation and commend heartily the work done on the field by such Committees as the Continuation Committee of China and at the home base by the Statistical Bureau of the Committee of Reference and Counsel in working out more accurate statistical definitions and in endeavoring to build up a science of statistical investigation.

2. That the Conference place on record its conviction that the work of missionary reconstruction in fields effected by the war and the new conditions which mission workers will be called upon to face in all mission fields, give added importance to all such investigations which aim at determining existing missionary conditions and the relative values of varied forms of missionary effort.

3. That the Conference request missionary boards and societies to co-operate with the Committee on Statistical Bureau by commending its work to their several missions and by securing in these missions agents or agencies who will gather the statistical information required with accuracy, regularity and promptness.

4. That the Conference request the Committee of Reference and Counsel to take under consideration the advisability of issuing a Missionary Year Book.

Under special order, Dr. John R. Mott, Chairman of Sub-Committee on Finance and Headquarters of the Committee of Reference and Counsel, submitted the report of the Sub-Committee and the budget for the year beginning April 1, 1918.

The report was accepted and the budget for the year 1918-1919 was adopted. (See pages 48, 49.)

The following nominations were reported on behalf of the Committee on Nominations and Credentials by Mr. F. P. Turner, Chairman:

*For Officers of the Conference, 1919:* Chairman, Canon S. Gould; First Vice Chairman, Dr. William E. Strong; Second Vice Chairman, Dr. T. Bronson Ray; Secretary, Dr. George Heber Jones; Treasurer, Mr. Alfred E. Marling.

## Minutes

*For Members of the Committee of Reference and Counsel, terms to Expire 1921:* Principal Alfred Gandier, Rev. George Johnson, Dr. John F. Goucher, Rt. Rev. Arthur S. Lloyd, Canon S. Gould, Dr. John R. Mott, Dr. A. W. Halsey, Dr. T. Bronson Ray, Miss Margaret E. Hodge.

*For Members of the Committee on Anglo-American Communities, terms to Expire in 1921:* Dr. S. H. Chester, and Mr. F. A. Horne.

*For Members of the Executive Committee, World's Sunday School Association for 1918:* Dr. W. B. Anderson, Dr. E. H. Rawlings, Rev. Allen E. Armstrong, Dr. T. Bronson Ray, Rev. Enoch F. Bell, Rev. Joseph C. Robbins, Mr. R. A. Doan, Dr. W. C. Sturgis, Dr. S. S. Hough, Dr. S. Earl Taylor, Dr. William E. Lampe, Rev. George H. Trull.

The report of the Committee on Nominations and Credentials was accepted and the officers of the Conference and the members of the Committees nominated were duly elected.

The topic, "The Work and Function of a Secretary for Foreign Administration," was presented in papers by Dr. Arthur J. Brown (see page 168), Dr. T. B. Ray (see page 180), and Dr. Allen R. Bartholomew (see page 182).

The theme was discussed by the following: Dr. S. H. Chester, Dr. James L. Barton, Dr. L. B. Wolf, Dr. George Heber Jones, Dr. Frank Mason North, Dr. Sidney L. Gulick, Rev. George W. Wright, and Prof. C. Noss. (See page 185.)

A letter from Dr. John W. Wood, who had been invited by the Committee of Arrangements to take part in the discussion, was read expressing his regret at being unable to be present because of illness, and the Secretary was instructed to convey to Dr. Wood a message of sympathy.

Dr. Cornelius H. Patton reported on the Conference on Africa held under instructions of the previous Annual Session of the Foreign Missions Conference.

The hymn, "The Sands of Time are Sinking," was sung.

The devotional service for the day was conducted by Mr. Mornay Williams, who spoke on "Two Fundamental Facts." (See page 385.) After a period of silent prayer the session of the Conference was closed.

## WEDNESDAY AFTERNOON, JANUARY 16

The Conference assembled at 2.30. After singing, "Dear Lord and Father of Mankind," Harold Balme, M.D., Professor in the Medical Department of Shantung Christian University, Tsinan, China, led in prayer.

The report of the Board of Missionary Preparation for the preceding year was presented by President W. Douglas Mac-

kenzie, Chairman of the Board. (See page 72.) The report was discussed by Mr. W. H. Grant, Dr. C. H. Patton, Mr. Mornay Williams and Rev. H. F. Laffamme. (See page 78.)

On behalf of the Board, Mr. F. P. Turner presented the following nominations for officers and members of the Board, who were duly elected:

*For officers for the year 1918-1919:* Chairman, Dr. W. Douglas Mackenzie; Secretary, Mr. Fennell P. Turner; Treasurer, Dr. William I. Chamberlain; Director, Dr. Frank K. Sanders.

*Members of the Board to serve until 1921:* Prof. Frederick L. Anderson, Rev. George Drach, Dr. James Endicott, Miss Margaret E. Hodge, Dr. John R. Mott, Prof. Paul Monroe, Prof. Charles T. Paul, Prof. Henry B. Robins, Prof. T. H. P. Sailer, Dr. Robert E. Speer, Dr. Charles R. Watson, Dr. Wilbert W. White.

For the information of the Conference the budget of the proposed expenditures of the Board for the fiscal year 1918-19 was presented. The budget of the Board of Missionary Preparation is included in the budget of the Committee of Reference and Counsel which had been adopted at a previous session. (See page 90.)

The Chairmen of the following Committees reported regarding the work of their Committees:

Dr. E. W. Capen on "Presenting the Christian Message to Hindus." (See page 81.)

Prof. Harlan P. Beach on "Presenting Christianity to Confucian Peoples." (See page 82.)

President Charles T. Paul on "Presenting Christianity to Buddhists." (See page 83.)

Dr. Charles R. Watson on "Presenting Christianity to Moslems." (See page 85.)

Director Frank K. Sanders reported in regard to the work of committees on the "Spiritual Preparation of the Missionary," of which Dr. Robert E. Speer is chairman, and the "Intellectual, Social and Practical Preparation of the Missionary," of which President J. Ross Stevenson is chairman. (See page 86.)

Prof. E. D. Soper, Chairman of the Committee on "Preparation of the Missionary for Literary Work," reported on his Committee. (See page 87.)

On motion of Mr. Mornay Williams, it was voted to refer to the Committee of Reference and Counsel the suggestions contained in Dr. Mackenzie's address, with the recommendation that there be held a conference to consider "the problems of administration, of organization, and of the expenditure of money which bear upon the selection and preparation of missionary candidates."

## Minutes

At the request of the Committee on Arrangements, the regular order of business was suspended so that the need for Christian workers among the Chinese labor battalions now in France could be brought to the attention of the Conference. It was discussed by Dr. John R. Mott, Mr. W. W. Lockwood, of China, Principal Gandier, of Toronto, and Dr. Frank Mason North. (See page 267.)

It was recommended that representatives of the Boards which have work in Mandarin speaking areas of China confer with Mr. Lockwood as to the possibility of setting free men for this work among the Chinese in France.

The report of *The Missionary Review of the World* (see page 112) was presented by Dr. Egbert W. Smith in the absence of Dr. Stanley White, Chairman of the Committee. Dr. Charles R. Watson spoke concerning the Review.

In order to give full time for the report of the Committee on Co-operation in Latin America, it was voted to extend the time of the session to 5.15.

Secretary Jones called attention to the exhibit of lanterns, slides and pictures to be used in connection with missionary education which had been arranged and was now ready for inspection. Dr. S. Earl Taylor was requested to explain the exhibit at the close of the evening session.

In the absence of Dr. Robert E. Speer, Chairman of the Committee on Co-operation in Latin America, the report of the Committee was presented by Rev. S. G. Inman, Executive Secretary. (See page 91.)

The work of the Committee was discussed by Rev. Dr. George B. Winton, Editorial Secretary of the Committee, and Dr. S. Earl Taylor. (See page 109.)

On motion of Dr. Judson Swift it was voted that the Conference express its thanks to Mr. Inman for his work as Executive Secretary.

Secretary Jones presented a letter from the Federal Council of the Churches of Christ in America congratulating the Conference on having completed twenty-five years of service to the cause of missions. (See page 240.)

It was voted that suitable acknowledgment of the communication be sent to the Federal Council.

The session closed at 5.15 P. M.

## WEDNESDAY EVENING, JANUARY 16

At 7.45 the Conference was called to order, Dr. de Schweinitz in the Chair. The hymns, "Day is Dying in the West," and "Christ for the World" were sung. Prof. Edward W. Capen, of the Kennedy School of Missions, Hartford, led in the prayer.

The order for the session was "The Missionary Situation in India." Papers on the following topics were presented:

"Present Missionary Occupation of India," by Prof. D. J. Fleming, formerly of India, now of Union Theological Seminary, New York. (See page 270.)

"The Indigenous Church and the Evangelization of the Masses," by Rev. Brenton T. Badley, of Lucknow, India. (See page 277.)

"Higher Education and Its Relation to the Leaders of the Indian Church," by Dr. J. C. R. Ewing, Principal of Forman Christian College, and Vice-Chancellor of the University of the Punjab, Lahore, India. (See page 288.)

The following members of the Conference took part in the discussion: Dr. L. B. Wolf, Rev. H. F. Laflamme, Dr. Edward Lincoln Smith, Dr. J. Sumner Stone, Rev. David S. Herrick, Dr. John F. Goucher, and Mrs. W. A. Montgomery. (See page 295.)

Secretary Jones announced that Dr. Ewing had been commissioned by the National Missionary Council of India to bring its formal greetings to the Conference. It was voted to extend the time of the session for this purpose.

In presenting the greetings from the National Missionary Council in India, Dr. Ewing spoke of the real gain which had come to India Missions through the establishment of the Council, and the marked growth of mutual understanding—the result of the coming together of people who a few years ago were unknown to each other.

It was voted that the Conference record its pleasure in receiving this message from the National Missionary Council of India and that Dr. Ewing be requested to convey an expression of the sincere love and prayerful interest of the Foreign Missions Conference of North America to the National Missionary Council of India.

After prayer by Dr. W. B. Anderson, Secretary of the United Presbyterian Board, \*Dr. S. Earl Taylor, Corresponding Secretary of the Board of Foreign Missions, Methodist

\* As the room was darkened while Dr. Taylor was speaking, the stenographer did not report his address.

## Minutes

Episcopal Church, gave an illustrated lecture on the "Preparation and Use of Lantern Slides and Pictures in Missionary Addresses."

### THURSDAY MORNING, JANUARY 17

The Conference assembled at 9.30, Dr. de Schweinitz in the Chair. The hymn, "O Worship the King," was sung. Prayer was offered by Rev. J. G. Rupp, Foreign Secretary of the Board of Foreign Missions of the Reformed Church in the United States.

The report of the Committee of Reference and Counsel was presented by Dr. James L. Barton, Chairman. (See page 25.)

Dr. Charles R. Watson presented resolutions adopted by the Committee of Reference and Counsel in regard to the message from the Student Volunteer Conference. After discussion the resolutions were adopted as follows:

*Resolved*, 1. That the Conference express its appreciation of the statements presented by delegates of the Student Volunteer Conference held at Northfield, January 3-6, 1918, and setting forth the high aims of that gathering for the future of the Student Volunteer Movement.

2. That the Conference convey to the Student Volunteer Movement and its constituency the assurance of its sympathy with these high aims and its readiness to cooperate in their realization.

3. That the Conference be led in prayer that the spirit of the living God, who has brought us to such an hour of opportunity in world missions, may now move upon the heart of the rising generation so that a leadership—strong, courageous, capable and spirit-filled—may be raised up in the immediate future.

4. That the Conference suggest to the Boards represented in this Conference that they encourage deputations representing the Student Volunteer Conference to appear before them to acquaint them with the high resolves and the impelling motives of the advance movement launched at Northfield.

In accordance with the resolutions, Chairman de Schweinitz called on Dr. Cornelius H. Patton to lead the Conference in prayer.

Following Dr. Patton's prayer, Chairman de Schweinitz asked Dr. Barton to introduce to the Conference the Honorable Henry Morgenthau, LL.D., former Ambassador of the United States to Turkey. Dr. Morgenthau addressed the Conference on mission work in Turkey as he had seen it during his residence there. (See page 327.)

Dr. James I. Good moved that the Business Committee prepare a suitable resolution in recognition of the splendid work which Dr. Morgenthau had performed in behalf of the Christian missions in the Turkish Empire.

A resolution in regard to opium and drug traffic in the Far East presented by Dr. Arthur J. Brown, Chairman of the Sub-Committee on Missions and Governments of the Committee of Reference and Counsel, was adopted. (See page 58.)

The resolution concerning the work of the Sub-Committee on Medical Missions of the Committee of Reference and Counsel, offered by Dr. Frank Mason North, was adopted as follows:

*Resolved*, That the Committee of Reference and Counsel be requested to reconsider its action practically suspending the activities of the Sub-Committee on Medical Missions during the period of the war and to advise the Sub-Committee to take up anew, in view of emergencies and opportunities in some of the mission fields even more imperative than usual because of the present world conditions, the policies and practical programs involved in medical missions.

After discussion, the resolution was adopted and it was voted also that the time of the afternoon session be extended in order that Dr. O. R. Avison, president of the Severance Union Medical College, Seoul, might address the Conference on medical missions.

The report of the Committee of Reference and Counsel as a whole was adopted, the Committee being empowered to make necessary verbal changes and incorporate several minor matters which had emerged in the discussions of the morning.

It was agreed that Dr. Barton could bring in at a later hour a special report from the Sub-Committee on Emergencies and Reference of the Committee of Reference and Counsel.

A paper on "What Contribution Can Foreign Mission Boards Make to the Betterment of International Relations?" was presented by Dr. Sidney L. Gulick. (See page 334.)

Rev. Hervey Wood, secretary of the Native Races Anti-Liquor Traffic Committee, spoke on "Efforts to Suppress the Liquor Traffic in Mission Lands." (See page 344.)

Mr. Charles D. Hurrey, secretary of the Committee on Friendly Relations Among Foreign Students, spoke on "Foreign Students in Relation to Foreign Mission Boards and Societies." (See page 346.)

The following members of the Conference took part in the discussion: Mrs. Henry W. Peabody, Rev. Brownell Gage, Rev. Gilbert Bowles, Dr. F. C. Stephenson, Dr. Cornelius H. Patton, Dr. J. Sumner Stone, and Dr. Frederick Lynch.\* (See page 347.)

\* Dr. Lynch's remarks are omitted by his request.

#### Minutes

The following resolution, proposed by Mr. Mornay Williams, was adopted:

*Resolved*, 1. That the suggestions contained in Dr. Gulick's paper and the matters covered by the addresses of Rev. Hervey Wood and Mr. C. D. Hurrey be referred to the Committee of Reference and Counsel.

2. That the Conference recommend that if practicable the Committee of Reference and Counsel hold a conference some time during the year that shall give full and unhurried consideration to the theme now before us, What Contribution can Foreign Mission Boards make toward the Betterment of International Relations.

Dr. James H. Franklin, Chairman of the Business Committee, presented the following resolutions which were unanimously adopted:

1. Concerning the presence and address of the Honorable Henry W. Morgenthau:

*Resolved*, That the Foreign Missions Conference of North America honors itself in recording its profound appreciation of the untiring and devoted services to the cause of Christian missions and in defense of persecuted non-Moslems in the Ottoman Empire by the Honorable Henry Morgenthau, LL.D., recently United States Ambassador to Turkey. The Conference is grateful to Mr. Morgenthau for his presence in its sessions and for his gracious words regarding foreign missionaries in Turkey as well as for his stirring appeal for heroic efforts at this hour to save the world at large from despotism.

2. Concerning the plans of the China Medical Association for a campaign on public health education in China:

*Resolved*, That with respect to the resolution adopted by the China Medical Missionary Association, January 27, 1917, appealing to missionary societies to support a nation-wide campaign of public health education in China, the Foreign Missions Conference express deep interest in the proposed campaign and commend the movement to the sympathetic consideration of such boards as may be approached.

The hymn, "O Love That Will Not Let Me Go," was sung. Dr. Henry E. Cobb, President of the Board of Foreign Missions of the Reformed Church in America, conducted the devotional service for the day, his subject being, "Men Ought Always to Pray and Not to Faint." (See page 390.)

#### THURSDAY AFTERNOON, JANUARY 17

The Conference met at 2.30. After the singing of the hymn, "We Give Thee but Thine Own," Dr. Egbert W. Smith led in prayer.

Secretary Jones presented the report of the representatives of the Foreign Missions Conference on the Executive Committee of the World's Sunday School Association, and unan-



imous consent was granted to accept the report and enter it upon the records of the Conference. (See page 123.)

Mr. Dwight H. Day, Treasurer of the Board of Foreign Missions of the Presbyterian Church, U. S. A., read a paper on "Does the Present Financial Situation Demand a Readjustment of the Salaries and Personal Allowances of Missionaries?" (See page 300.) The topic was discussed by Mr. Howell S. Bennet, Treasurer of the Board of Foreign Missions of the Reformed Church in America, Dr. W. B. Anderson of the United Presbyterian Board, Mr. George B. Huntington, of the American Baptist Board, Dr. George Heber Jones. (See page 312.)

The report of the Sub-Committee of Emergencies and Reference of the Committee of Reference and Counsel was presented by Dr. James L. Barton, Chairman. (See page 60.)

On motion the following recommendations in the report were adopted by the Conference:

The Foreign Missions Conference of North America recognizes with approval that its Committee of Reference and Counsel, acting as the Executive Committee of the Conference, has received, appropriated, and disbursed annually during the last three years funds to the amount of about \$70,000 for use in this country and for interdenominational work in Japan, China, and India, and all for interests in which the Missionary Societies in this Conference are directly interested.

Recognizing that in the future other and additional funds may be intrusted to the Committee, intended for aid to co-operative agencies and work in this country and in various mission countries, the Conference approves of the Committee's receiving such gifts and so using them, provided such reception does not demand the exercise of administrative responsibilities in mission fields, and provided also it does not involve any of the Mission Boards represented in the Conference in moral or financial responsibility.

On nomination of the Committee on Nominations the following were elected as members of the Editorial Council of the Missionary Review of the World:

Dr. Stanley White, Dr. William I. Chamberlain, Dr. George Heber Jones, Mrs. W. A. Montgomery.

Secretary Jones presented the report of the United Missions Committee prepared by Dr. Hubert C. Herring, Chairman, and Mr. W. B. Millar, Secretary. (See page 117.)

On motion of Dr. Arthur J. Brown the recommendation that the co-operating bodies discontinue the appointment of the United Missions Committee was adopted.

#### Minutes

The report of the Committee of Twenty-eight was presented by Secretary Jones (see page 118), and it was voted to refer this report, with the appointment of the representatives of the Foreign Missions Conference on the Committee of Twenty-eight for 1918, to the Committee of Reference and Counsel for consideration and action through its Sub-Committee on Cultivation of the Home Church.

Dr. Cornelius H. Patton, Chairman of the Committee on Christian Literature, presented a report in regard to Christian Literature in Mission Lands. (See page 116.)

It was voted on motion of Secretary Jones that the suggestions made on Tuesday evening as to the possibility of holding a Conference in the Far East be referred to the Committee of Reference and Counsel with power.

It was voted to refer to the Committee of Reference and Counsel suggestions contained in the paper read by Mr. James M. Speers, Chairman of the Laymen's Missionary Movement.

Under the special order O. R. Avison, M.D., of Korea, and Harold Balme, M.D., of China, addressed the Conference on the urgent needs of medical missions. (See page 261.)

At the conclusion of these addresses, on motion of Dr. Arthur J. Brown, it was voted that suggestions in regard to medical missions made by Drs. Avison and Balme be referred to the Committee of Reference and Counsel with the statement that in the judgment of this Conference they demand serious and immediate consideration.

The topic "Pictures and Lantern Slides in Missionary Cultivation" was presented by Dr. S. Earl Taylor, Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church.\*

At the conclusion of Dr. Taylor's address the session closed.

#### THURSDAY EVENING, JANUARY 17

The Conference was called to order by Chairman de Schweinitz at 7.45. After the singing of hymn, "The Church's One Foundation," prayer was offered by Rev. H. F. Laflamme, Secretary Laymen's Missionary Movement.

The Committee on Nominations and Credentials presented

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\* As the room was darkened while Dr. Taaylor was speaking, the stenographer did not report his address.

the following report of the attendance at the Conference:

*Credentials Issued*

Delegates .....	201
Corresponding Members and Visitors .....	93
Total .....	294

*Organizations Represented*

General Boards and Societies .....	37
Miscellaneous Societies Sending Corresponding Members.....	18
Total .....	55

*Attendance at the Conference*

	<i>Men</i>	<i>Women</i>	<i>Total</i>
Delegates .....	106	37	143
Corresponding Members .....	33	28	61
Visitors .....	27	40	67
Missionaries .....	30	24	54
Totals .....	196	129	325

The special order for the evening was the theme "The Reformation and the Evangelization of the World." The following papers were presented:

"The Principles of the Reformation and Their Relation to Modern Missions," by Dr. L. B. Wolf, Secretary of the Foreign Mission Board of the General Synod of the Evangelical Lutheran Church. (See page 354.)

"The Distinctive Contribution of the Churches of the Reformation to World Evangelism," by Prof. George W. Richards, Reformed Theological Seminary, Lancaster, Pa. (See page 363.)

"The Supreme Task of the Churches of the Reformation," by Bishop James W. Bashford, of China. (See page 372.)

The hymn, "A Mighty Fortress is Our God," was sung.

The closing address of the Conference was made by Chairman de Schweinitz. (See page 394.) After the singing of the hymn, "Now Thank We All Our God," prayer was offered by Dr. Charles R. Watson. The benediction was pronounced by Chairman de Schweinitz and the Conference stood adjourned, *sine die*.

## OFFICERS AND COMMITTEES

### OFFICERS OF THE TWENTY-SIXTH CONFERENCE

CANON S. GOULD, M.D.....Chairman  
REV. WILLIAM F. STRONG, D.D.....First Vice-Chairman  
REV. T. BRONSON RAY, D.D.....Second Vice-Chairman  
MR. W. HENRY GRANT.....Honorary Secretary  
REV. GEORGE HEBER JONES, D.D.....Secretary  
MR. ALFRED E. MARLING.....Treasurer

### COMMITTEES OF THE CONFERENCE

#### COMMITTEE OF REFERENCE AND COUNSEL

This Committee is incorporated under the laws of the State of New York (Chapter 699, Laws 1917). The legal title is: "The Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc."

REV. JAMES L. BARTON, D.D., CHAIRMAN  
REV. CHARLES R. WATSON, D.D. } SECRETARIES  
MR. FENNELL P. TURNER, }  
MR. ALFRED E. MARLING, TREASURER

**Office:** 25 Madison Avenue, New York City.  
**Telephone:** 9890 Madison Square.  
**Cable Address:** "Student, New York."

#### TERM EXPIRES 1919

PAUL DE SCHWEINITZ	GEORGE WHARTON PEPPER
FRANK MASON NORTH	EGBERT W. SMITH
CORNELIUS H. PATTON	CHARLES R. WATSON
MRS. HENRY W. PEABODY	L. B. WOLF
	JAMES WOOD

#### TERM EXPIRES 1920

MRS. ANNA R. ATWATER	WILLIAM I. CHAMBERLAIN
ALLEN R. BARTHOLOMEW	EDMUND F. COOK
JAMES L. BARTON	STEPHEN J. COREY
ARTHUR J. BROWN	JAMES ENDICOTT
	JAMES H. FRANKLIN

#### TERM EXPIRES 1921

ALFRED GANDIER	MISS MARGARET E. HODGE
JOHN F. GOUCHER	GEORGE JOHNSON
S. GOULD	ARTHUR S. LLOYD
A. WOODRUFF HALSEY	JOHN R. MOTT
	T. BRONSON RAY

## SUB-COMMITTEES OF THE COMMITTEE OF REFERENCE AND COUNSEL

[Communications regarding the work of any Sub-Committee may be addressed to the Chairman, care of the office of the Committee of Reference and Counsel, at 25 Madison Avenue, New York City.]

**Emergencies and Reference:** JAMES L. BARTON, *Chairman*; ALLEN R. BARTHOLOMEW, ARTHUR J. BROWN, WILLIAM I. CHAMBERLAIN, PAUL DE SCHWEINITZ, JAMES ENDICOTT, JOHN F. GOUCHER, GEORGE HEBER JONES, ARTHUR S. LLOYD, JOHN R. MOTT, FRANK MASON NORTH, MRS. HENRY W. PEABODY, CHARLES R. WATSON.

**Missions and Governments:** WILLIAM I. CHAMBERLAIN, *Chairman*; JAMES L. BARTON, ARTHUR J. BROWN, JAMES H. FRANKLIN, ALFRED GANDIER, A. WOODRUFF HALSEY, ARTHUR S. LLOYD, FRANK MASON NORTH, GEORGE WHARTON PEPPER, CHARLES R. WATSON.

**Finance and Headquarters:** CORNELIUS H. PATTON, *Chairman*; ALLEN R. BARTHOLOMEW, JAMES L. BARTON, JAMES ENDICOTT, JAMES H. FRANKLIN, JOHN R. MOTT, JAMES WOOD.

**Missionary Research Library:** CHARLES R. WATSON, *Chairman*; A. WOODRUFF HALSEY, JOHN R. MOTT, CORNELIUS H. PATTON, HARLAN P. BEACH,\* ERNEST D. BURTON,\* DANIEL J. FLEMING,\* EDMUND D. SOPER.\*

**Cultivation of the Home Church:** STEPHEN J. COREY, *Chairman*; MRS. ANNA R. ATWATER, ALFRED GANDIER, JOHN F. GOUCHER, A. WOODRUFF HALSEY, MISS MARGARET E. HODGE, CORNELIUS H. PATTON, T. BRONSON RAY, EGBERT W. SMITH, L. B. WOLF, JOHN Y. AITCHISON,\* A. E. ARMSTRONG,\* W. B. BEAUCHAMP,\* F. J. CLARK,\* MRS. E. C. CRONK,\* HARRY WADE HICKS,\* WILLIAM E. LAMPE,\* WILLIAM B. MILLAR,\* FRANCIS M. POTTER,\* WILLIAM P. SCHELL.\*

**Interdenominational and Undenominational Agencies:** PAUL DE SCHWEINITZ, *Chairman*; MRS. ANNA R. ATWATER, EDMUND F. COOK, JAMES H. FRANKLIN, FRANK MASON NORTH, L. B. WOLF, ROSS A. HADLEY.\*

**Principles and Methods of Administration:** T. BRONSON RAY, *Chairman*; WILLIAM I. CHAMBERLAIN, MISS MARGARET E. HODGE, GEORGE JOHNSON, CHARLES R. WATSON, FLETCHER S. BROCKMAN,\* DWIGHT H. DAY,\* MRS. WILLIAM A. MONTGOMERY.\*

**Relation to Similar Bodies:** JOHN R. MOTT, *Chairman*; STEPHEN J. COREY, PAUL DE SCHWEINITZ, ALFRED GANDIER, MRS. HENRY W. PEABODY.

**Statistical Bureau:** EDMUND F. COOK, *Chairman*; WILLIAM I. CHAMBERLAIN, EGBERT W. SMITH, CHARLES R. WATSON, HARLAN P. BEACH,\* CHARLES H. FAHS,\* HARRY WADE HICKS,\* BURTON ST. JOHN.\*

**Arrangements for the Conference 1919:** JAMES H. FRANKLIN, *Chairman*; S. GOULD, GEORGE JOHNSON, GEORGE HEBER JONES, ARTHUR S. LLOYD, MRS. HENRY W. PEABODY, L. B. WOLF, MISS BELLE H. BENNETT,\* S. H. CHESTER,\* W. HENRY GRANT,\* FENNELL P. TURNER.\*

**Editing the Report:** JAMES L. BARTON, *Chairman*; ALLEN R. BARTHOLOMEW, PAUL DE SCHWEINITZ, GEORGE HEBER JONES, MISS HELEN B. CALDER,\* FENNELL P. TURNER.\*

**Medical Missions:** ARTHUR S. LLOYD, *Chairman*; JAMES L. BARTON, ARTHUR J. BROWN, PAUL DE SCHWEINITZ, JAMES ENDICOTT, S. GOULD, MISS MARGARET E. HODGE, FRANK MASON NORTH, MRS. HENRY W. PEABODY.

\* Coopted as a member of this Sub-Committee.

## Committees

### RELIGIOUS NEEDS OF ANGLO-AMERICAN COMMUNITIES

ROBERT E. SPEER, Chairman.

R. P. MACKAY, 1919

ROBERT E. SPEER, 1920

S. H. CHESTER, 1921

STEPHEN BAKER, 1919

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## ACTIVITIES OF THE COMMITTEE OF REFERENCE AND COUNSEL

MEMBERS OF THE COMMITTEE: James L. Barton, Chairman, Mrs. Anna R. Atwater, Allen R. Bartholomew, Arthur J. Brown, William I. Chamberlain, Edmund F. Cook, Stephen J. Corey, James Endicott, James H. Franklin, Alfred Gandier, John F. Goucher, S. Gould, A. Woodruff Halsey, Margaret E. Hodge, George Johnson, Arthur S. Lloyd, John R. Mott, Frank Mason North, Cornelius H. Patton, Mrs. Henry W. Peabody, George Wharton Pepper, T. Bronson Ray, Paul de Schweinitz, Egbert W. Smith, Charles R. Watson, L. B. Wolf, James Wood.

PRESENTED BY DR. JAMES L. BARTON, CHAIRMAN  
Thursday Morning, January 17

DR. BARTON: The Report of the Committee of Reference and Counsel is submitted to you in printed form. There are many points in the Report which it would be interesting to discuss, but our time is limited. However, if there are any questions that any member of the Conference wishes to ask in regard to any part of this Report, we shall be glad to answer questions as far as we are able. The Chairmen of all the Sub-Committees are here, with one or two exceptions, and they will answer questions regarding the work of their Sub-Committees. However, I will take time to direct especial attention to but two items in the Report.

At the Conference a year ago it was decided to incorporate the Committee of Reference and Counsel. Steps were immediately taken to this end under the leadership of Mr. James Wood, Chairman of the Sub-Committee on Incorporation and Title. At the meeting of the Committee on June 7, 1917, the Charter was presented and the Committee was organized under the Charter to do business as an incorporated body. The By-Laws which were adopted are taken directly from the Rules and Regulations and Constitution already adopted by this Conference. No authority is vested in the Committee that it did not have before, except the legal authority to do business as a corporate body. The Charter and By-laws are printed in full in the Committee's Report.

The other item is the report on the Missionary Research Library. I hope all the members of the Conference will try to look into the library for themselves. We have a remarkably valuable library at 25 Madison Avenue. If you have any question to ask of the library, if you are writing a book or a paper, or if you are making some investigation, go there and see how much help you can secure at that library. Dr. Mott

#### Reference and Counsel

said yesterday that our library is now in all probability the most complete and comprehensive foreign missionary library in the world, and certainly it is becoming more complete and more comprehensive as the months go by.

### THE REPORT FOR 1917

The Committee of Reference and Counsel, at its first meeting after the January Conference, voted to continue the organization of the Committee practically the same as for the previous year. Experience has shown that through strong and responsible sub-committees, the work is equitably distributed and promptly dispatched. This method of investigation and report is in the interest of thoroughness while all of the work of the Committee is unified, since every report comes to the full Committee for final consideration and action.

### INCORPORATION

At the Foreign Missions Conference of North America, held at Garden City, January 9-11, 1917, it was voted that the Conference authorize and empower the Committee of Reference and Counsel to proceed and secure incorporation. At the first meeting of the Committee held after the adjournment of the Conference, the Sub-Committee on Titles and Incorporation, of which Mr. James Wood was Chairman, was instructed to take the necessary steps to accomplish the incorporation of the Committee of Reference and Counsel at the earliest practicable moment. At the meeting of the Committee of Reference and Counsel held at 25 Madison Avenue on the 7th of June, 1917, Dr. William D. Murray appeared on behalf of Mr. James Wood, Chairman of the Sub-Committee, and briefly addressed the Committee, outlining the process followed in securing the act of incorporation, the powers and limitations involved, and reading such part of the Act as was necessary. Mr. Murray spoke especially of the assistance rendered in securing the passage of the bill by Senator George Cromwell of 51 Broadway. After Mr. Murray's statement, the Charter was presented, as follows:

#### AN ACT TO INCORPORATE THE COMMITTEE OF REFERENCE AND COUNSEL OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

LAWS OF NEW YORK—By Authority.  
Chap. 699.

Became a law June 1, 1917, with the approval of the Governor  
Passed, three-fifths being present.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:



Reference and Counsel

SECTION 1. Anna R. Atwater, Allen R. Bartholomew, James L. Barton, Arthur J. Brown, William I. Chamberlain, Ed. F. Cook, Stephen J. Corey, James Endicott, James H. Franklin, Alfred Gandier, John F. Goucher, Sidney Gould, Margaret E. Hodge, A. Woodruff Halsey, George Johnson, Arthur S. Lloyd, John R. Mott, Frank Mason North, Cornelius H. Patton, Lucy W. Peabody, George Wharton Pepper, T. B. Ray, Paul de Schweinitz, Egbert W. Smith, Charles R. Watson, L. B. Wolf, James Wood and their associates and successors are constituted a body corporate in perpetuity under the name of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc., and by that name shall possess all the powers which by the general corporation law are conferred upon corporations and shall be capable of taking, holding and acquiring, by deed, gift, purchase, bequest, devise or other manner, any estate, real or personal, in trust or otherwise, which may be necessary or useful for the uses and purposes of the corporation, and of disposing of the same and giving title therefor, without limit as to the amount or value, except such limitations, if any, as the legislature has heretofore imposed, or may hereafter impose.

SECTION 2. The object of this corporation shall be to aid and promote the work of foreign missions as represented by the Foreign Missions Conference of North America.

SECTION 3. The management and disposition of the affairs of the corporation shall be vested in a board of directors composed of the individuals named in the first section of this act, as incorporators and their associates and successors in office. The said board of directors shall be composed of not less than nine nor more than thirty-six members, one-third of whom shall be elected each year by the Foreign Missions Conference of North America at the annual meeting of the said Conference, and shall hold office for the period of three years or until their successors are elected, and the persons named in the first section of this act shall constitute and be the first board of directors of the said corporation and at their first meeting after the adoption of this act shall determine which of its members shall serve for one, two or three years respectively, as may have been specified by the Conference aforesaid at its last preceding annual meeting.

SECTION 4. This corporation shall have no capital stock and shall declare no dividends, and no director, officer, committeeman or employee of this corporation shall receive, or be entitled to receive, any pecuniary profit from the operations of such corporation, except that reasonable compensation for services may be paid to employees for services rendered in effecting the purposes of the corporation.

SECTION 5. Said corporation shall have power to make and adopt by-laws, rules and regulations for the government of its business, and from time to time to repeal or amend such by-laws, rules and regulations, but it shall not take any action that is not in accordance with the acts and decisions of the Foreign Missions Conference of North America.

SECTION 6. The principal office of the corporation hereby created shall at all times be within the state of New York, and the books and records of said corporation shall be kept in said office.

SECTION 7. This act shall take effect immediately.

STATE OF NEW YORK,  
OFFICE OF THE SECRETARY OF STATE, } ss:

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

FRANCIS M. HUGO, *Secretary of State.*

#### Reference and Counsel

After the presentation of the copy of the Charter the following minute was entered in the records of the Committee:

"Mr. William D. Murray presented to the Committee a copy of an act to Incorporate the Committee of Reference and Counsel of the Foreign Missions Conference of North America, passed by the Legislature of the State of New York and known as Chapter 699 of the Laws 1917, and on motion duly made and seconded the said act was unanimously accepted as the act incorporating this Committee of Reference and Counsel."

This resolution was unanimously passed and the Committee was reorganized in accordance with the demands of the Charter, and a vote of appreciation was passed for the services rendered by Mr. Murray, Senator Cromwell and Mr. Wood in securing the passage of the Act.

The Sub-Committee on Titles and Incorporation having accomplished the work assigned to it was dismissed.

A sub-committee of three, of which Dr. Chamberlain was chairman, was then appointed to draft a set of By-laws for the Committee under the Act of Incorporation. The By-laws adopted tentatively September 20 and finally December 5 are as follows:

#### NAME

THE COMMITTEE OF REFERENCE AND COUNSEL OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, INC.

#### OBJECT

To aid and promote the work of Foreign Missions represented by the Foreign Missions Conference of North America.

#### BY-LAWS

*Membership.*—This Committee shall be composed of twenty-seven members appointed by the Foreign Missions Conference of North America, one-third of whom shall be elected each year at the annual meeting of the Conference and shall hold office for a period of three years or until their successors are elected.

*Meetings.*—The meetings of the Committee shall be held at such time and place as may be designated by the Committee. Special meetings may be called by the Chairman and Secretary and such meetings shall be called by them upon the written request of five members of the Committee.

Notice of all meetings of the Committee shall be sent to all members of the Committee at least ten days in advance of the date of the proposed meeting.

*Duties.*—The Committee of Reference and Counsel shall act for the Conference in the oversight of the executive officers, in maintaining suitable headquarters, in arranging for the annual meeting of the Conference, in coordinating the work of the various Committees, Boards and Commissions of the Conference, and in the consideration of policies and measures relating to foreign missionary interests both at the home base and on the foreign field, in so far as these have not been specifically committed to some other committee. The Committee of

#### Reference and Counsel

Reference and Counsel shall also act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other regular or special committees of the Conference.

*Officers.*—The Officers of the Committee shall consist of a Chairman, a Vice-Chairman, a Secretary, a Treasurer and an Assistant Treasurer, of whom the last three may be chosen from outside the membership of the Committee; the Secretary and the Treasurer shall become by virtue of their election associate members of the Committee without vote.

These Officers shall be elected by the Committee at the first meeting of each year following upon the annual meeting of the Foreign Missions Conference of North America.

The Secretary of the Foreign Missions Conference of North America shall be *ex officio* a member of the Committee.

*Duties of Officers.*—The Officers of the Committee shall perform such duties and bear such responsibilities as usually appertain to such offices.

The Treasurer and Assistant Treasurer shall give bonds in such sums as the Committee may require, the expense therefor to be met from the funds of the Committee.

The Treasurer shall present a financial statement of the year at the first meeting of the Committee following upon the close of the fiscal year (March 31) and a report upon the state of the treasury at such other times as may be called for by the Committee. The Annual Statement of the Treasurer shall be audited as the Committee may direct.

The Treasurer shall be responsible for the safe custody of all the funds of the Committee and for the payment of the same only upon the order of the Committee acting through the Sub-Committee on Finances and Headquarters, or by a person officially designated for this purpose. The funds of the Committee shall be invested by the Treasurer under the direction of the Committee.

*Sub-Committees.*—A. Standing.—The Committee shall appoint Standing Sub-Committees for carrying on the work of the Committee.

It shall be the duty of these Sub-Committees to consider and report under the direction of the Committee upon such matters as their titles naturally suggest, and also upon any other matters that may be referred to them by the Committee.

These Standing Sub-Committees shall be as follows:

1. Committee on Emergencies and Reference.
2. Committee on Missions and Governments.
3. Committee on Finance and Headquarters.
4. Committee on the Cultivation of the Home Church.
5. Committee on Interdenominational and Undenominational Agencies.
6. Committee on Principles and Methods of Administration.
7. Committee on Relations to Similar Bodies.
8. Committee on Statistical Bureau.
9. Committee on Arrangements.
10. Committee on Research Library.

B. Special.—The Committee may appoint from time to time as occasions arise Special Sub-Committees with functions defined by the Committee.

#### Reference and Counsel

C. Membership.—The Chairmen of all Standing and Special Sub-Committees shall be members of the Committee, but the membership may be made up in part by appointment from outside of the Committee.

*Expenses.*—The expenses of all members of the Committee and of all regular members of the Standing and Special Sub-Committees attending regular meetings of the Committee and its Sub-Committees shall be paid out of the Treasury of the Committee.

*Quorum.*—Nine of the members of the Committee shall constitute a quorum.

*Amendments.*—These By-Laws may be amended at any meeting of the Committee by a two-thirds vote of the members present, notice of the proposed amendment having been previously given in the call for the meeting, or at the meeting previous to that at which the action is proposed to be taken.

Nevertheless by unanimous approval an Amendment of which previous notice has not been given may be adopted at any meeting of the Committee.

### A MESSAGE TO MISSION BOARDS

At the meeting of the Committee in June the officers were directed to prepare a message to the Mission Boards calling attention to the urgency of the present time and the necessity of not losing sight of the importance of missionary work and of its full support. This message was prepared and sent out over the names of the Executive Officers in terms as follows:

#### THE CHALLENGE OF THE WAR TO FOREIGN MISSIONS

The church at home and abroad is confronted by a challenge and an opportunity never exceeded. Some are counselling hesitation and even the curtailment of effort and offerings, upon the plea that the state should now command all the resources of men and of money.

Representing the mission organizations and forces of North America, the Committee of Reference and Counsel, through its officers, hereby appeals to the Christian missionary organizations and constituencies of America as well as to every individual disciple of Jesus Christ.

We recognize that the spirit of patriotism, calling for supreme sacrifice in the interest of righteousness and of country, must not be discouraged and that the cry of distressed humanity cannot be ignored. While some Missionary Boards are not contemplating special and untried undertakings or planning the erection of buildings not immediately necessary, we cannot escape from the conviction that this period of war, with all its exacting demands, may be the supreme hour for undertaking new and daring enterprises for Christ and the Church.

We would call attention anew to the significant fact that the large missionary enterprises had their origin in times of the greatest national and international upheavals. The missionary societies of Great Britain were launched while Europe was rent asunder by the Napoleonic Wars and the first missionaries sent abroad from the United States began their work during the War of 1812. At the time of the American Civil War new foreign missionary organizations sprang into being and the old Boards experienced signal expansion. In the history of the Church, widespread disorder and physical suffering and need have incited to greater devotion and sacrifice.

We are also face to face with the startling fact that the work of more than 2,000 Teuton missionaries has become disrupted and is in danger of dissolution, whereby some 700,000 followers of Christ in pagan lands may be left as sheep without a shepherd. This throws an immediate and enormous responsibility upon the Christians of England and North America to conserve the devotion and sacrifice which German missionaries have given to building up Christian communities and institutions. England is heroically assuming a large share of the burden; we of America must not hold back.

The Asiatic and African races are undergoing sweeping transformations in their thinking, their relations to the nations of the West, and in their religious conceptions. They have been fighting the white man's war shoulder to shoulder with Europeans and upon a plane of equality. Dependent peoples who are now sharing in this conflict cannot return to former positions of contented subjection.

China and Japan have held the balance of power in Eastern Asia, constituting a new and significant relation to the Western nations. Already the Far East is seething with a new national and international life for which she is seeking a substantial religious foundation.

These conditions demand, while the situation is plastic, the concentration of the unifying forces of Christendom. Today the great majority of these people are more accessible, and even more eager for Christian instruction, than they have ever been before in all the history of modern missions. These conditions cannot be expected indefinitely to continue.

The foreign missionaries, with their prestige, their institutions already established, and with their message of comfort, hope and regeneration, hold a position unique in history and pregnant with assurances of universal international good order and brotherhood and permanent peace for the world. Foreign missionaries can now render a genuine patriotic and national service, both to the country from which they come and the country in which they serve. Thoughtful people have come to realize what men eminent in statecraft are beginning to affirm, that foreign missions have been an effective force for breaking down barriers between East and West. It is clear that foreign missionaries are true soldiers of the better order which is to bind the world together after the war. They are quite as important to America as her army or her navy. By serving the world most effectively they also greatly serve the state.

We therefore call upon all who love their country, who long and pray for universal brotherhood and for an abiding peace among nations, who hope to see the principles taught by Jesus Christ become the principles underlying all human society and ruling the national life of the world, to regard no effort too exhausting and no sacrifice too great for the fullest vitalization of all missionary agencies and for the completest possible mobilization of the forces of the Christian Church for the redemption of the world.

To this end we implore sincere prayer and united intercession coupled with unstinted sacrificial giving.

This was printed in many denominational papers and was telegraphed in large part by the Associated Press and appeared in the news columns of the papers of the country. It was also printed in many papers in Great Britain and in different mission fields. A large number of testimonies of the value of such a communication have been received by the Committee.

## MISCELLANEOUS

### ABSENCES

Dr. Watson was absent for a considerable portion of the year upon an important mission to Egypt, and Dr. Mott lost one session of the Committee because of absence upon the President's Commission to Russia. At the present time Dr. Endicott is in China, and Bishop Lloyd is on his way to Africa, both upon important missions.

The attendance upon all the meetings of the Committee and of the various sub-committees has been encouragingly large. We wish also to bear grateful testimony to the valuable service rendered by the co-opted members of some of the sub-committees.

### SPECIAL GUESTS

On June 7th Rev. Dr. A. L. Warnshuis, Secretary of the Special Committee on the Forward Evangelistic Movement of the China Continuation Committee, was present, bringing the greetings of the China Committee, and spoke of the work of the Continuation Committee, its organization and special activities.

On December 5th Dr. Henry S. Houghton and Dr. W. W. Peter appeared before the Committee as representatives of the China Medical Missionary Association and spoke of a recent resolution of the Association, as follows:

"Be it, therefore, resolved: That the China Medical Missionary Association appeal to the missionary societies now at work in China to send out or allocate men of the necessary qualifications to undertake under the direction of the China Medical Missionary Association the leadership in a nation-wide campaign of public health education, and to provide the financial support needed."

A place for this subject was made upon the program of the January Conference.

### REPRESENTATION

Not infrequently the Committee of Reference and Counsel is asked to have a representative or representatives to conferences and special gatherings. It was voted that in case there should arise an emergency in which such representation shall be called for, the Sub-Committee on Emergencies and Reference be given authority to make such appointment upon the nomination of the officers of the Committee.

### CONFERENCE ON AGRICULTURAL MISSIONS

Dr. Kenyon L. Butterfield, President of the Massachusetts Agricultural College, suggested to the Committee the holding at the College some time during the year, or at some other con-

venient date, a conference on Agricultural Missions to which students of agricultural and of other colleges might be invited and a public discussion held on the work and plans of the Foreign Boards in connection with Agricultural and Industrial Missions, offering the facilities of the College to that end.

After expressing appreciation of the offer of President Butterfield, and recognizing the importance of the Conference thus suggested, it was decided that the present did not seem to be a proper time for such a conference, in view of the many other pressing questions that were now forcing themselves upon the attention of missionary societies.

#### STRENGTHENING MISSIONARY EDUCATION IN CHINA

Dr. T. H. P. Sailer appeared before the Committee and presented a plan for strengthening missionary education in China by the organization of an Educational Board, with a superintendent, together with other plans for standardizing the missionary educational work and increasing its quality. Dr. Sailer reported on the conferences which had already been held with representative leaders of different Mission Boards. After full consideration the Committee endorsed the general plan proposed in the paper submitted by Dr. Sailer and authorized him to have informal conferences with interested parties, and that after these conferences and after learning the attitude of these leaders the plan be submitted to the different Boards for their consideration.

#### COMMISSION TO INDIA

Communications were received by the Committee from Mr. J. H. Oldham of Edinburgh proposing that the Committee of Reference and Counsel join with representatives of the Mission Boards of Great Britain in sending to India a Commission to study the situation in India as relates to the mass movements and primary and secondary education, upon which they would render report, with recommendations to the missionary societies of both Great Britain and America. After deferring action over one meeting and hearing again from Mr. Oldham, it was unanimously voted to postpone formal action in the case.

### REPORTS OF SUB-COMMITTEES

#### EMERGENCIES AND REFERENCE

JAMES L. BARTON, CHAIRMAN

The Sub-Committee on Emergencies and Reference considers questions as they arise, many of which are referred to other sub-committees for full investigation and report. It does not have a distinctive field of its own upon which to report, while

#### Reference and Counsel

many of the recommendations of this sub-committee appear in the minutes as action of the Committee as a whole. There is no call for a special enumeration here of the many and various subjects considered by this sub-committee during the year.

### MISSIONS AND GOVERNMENTS

ARTHUR J. BROWN, CHAIRMAN

The year has been an unusually busy one for this sub-committee on account of the numerous and perplexing questions that have been precipitated by the widening area of the great War. The following mission lands are now directly involved either as belligerents or as dependencies of belligerent nations, or as the scenes of hostilities: China, Japan, Chosen, Siam, India, Philippine Islands, Arabia, Persia, Turkey, including Syria and Palestine, Brazil and several parts of Africa. Some other countries in Latin America appear to be on the verge of war, while the turbulent conditions in Mexico still prevail. In other words, more than three-fourths of the non-Christian world are concerned as participants or victims, and the remaining fourth feels the dire consequences of such widespread world disturbance. In these circumstances, it is not surprising that so vast and varied an enterprise as that of modern missions, with its many thousands of missionaries of all nationalities, its schools and hospitals and printing presses, and indeed its entire work, should be affected in profound and far-reaching ways, and that many of the resultant problems should involve our relations with governments.

Some concrete cases of difficulty have naturally been dealt with by the individual Boards in connection with whose work they developed; but others have been referred to the Sub-Committee on the Relations of Missions to Governments, and many Boards have asked our co-operation in handling various questions and in dealing with the Governments concerned. The more important matters dealt with are the following:

Requests to Safeguard the Work of the German Missionary Societies and to Give Temporary Relief. As ten-elevenths of Africa are governed by European powers, including Germany, as nearly all of the independent nations of Asia have declared war against Germany, as a large part of the rest of that continent is governed by European powers, and as Germany early in the War lost all her colonies, this phase of the question has become a serious one. German missionary societies before the war were conducting foreign missionary work on the following scale:



## EXTENT OF GERMAN MISSIONS BEFORE THE WAR

	Baptized Christians	Missionaries	
		Men	Single Women
In India .....	150,900	202	47
In British Colonies .....	192,406	243	31
In German Colonies .....	69,200	339	53
In Dutch Colonies .....	170,400	117	22
In China .....	25,144	141	68
In Japan .....	349	2	
	608,399	1,044	221
Moravian Missions .....	113,950	183	12
Total .....	722,349	1,227	233

During the early stage of the War, many of these missionaries were permitted to continue their work, although under careful espionage. Appeals began to come in, not only to the sub-committee, but to others and particularly to Dr. John R. Mott as Chairman of the Continuation Committee, for the relief of these German missionaries, partly because their home societies in Germany could not get money and other supplies to them so that they were left in destitution, and partly because the "Enemy Trading Acts" prevented the German missionaries from obtaining cash supplies with the drafts that they did have. Relief funds therefore had to be sought and Dr. Mott was personally instrumental in securing considerable amounts for this purpose, although the needs far out-ran the sums that could be secured. Finally, the Allied Governments came to the conclusion that military necessity required the deportation or internment of German missionaries in most of the fields, particularly India. This relieved the American Missionary Societies from the necessity for sending further relief for missionaries and their children as these missionaries were of course either returned to their native land or, when interned, were provided for by the Government which interned them. The larger and more serious question concerned the work which the German missionaries were conducting. What should be done with their schools and hospitals, their churches and native helpers? Manifestly this was not a question of Germany—it was a question of Christianity. American and British Societies cannot afford to have the cause of Christ weakened by the abandonment of all the native Christians and all the educational and medical work which the German missionaries have hitherto cared for.

In this emergency, missions of the Allied European, American and neutral peoples have given all possible assistance in caring for the missionary work that was within their bounds or in contiguous territory, and their Boards at home gladly

authorized them to do this and have given such financial assistance as their resources permitted. We have, however, to face the fact that we are far from the end of this problem. No one can tell when German missionaries will be able to return to their former fields as it is difficult to forecast just what the conditions will be after the war, but we must face the present fact that the widely extended mission work conducted by German Missionary Societies in non-Christian lands cannot now be maintained by them and that heavy consequent responsibility rests upon the Missionary Societies of other lands and particularly those in North America whose constituencies have not yet suffered from the War as have the constituencies of their sister Societies in Great Britain.

**Passports and Permits to Leave the Country.** Prior to the outbreak of the War, an American passport was easily obtainable. The consequence was that after the War broke out, thousands of people obtained American passports who were not entitled to them and who proceeded to use them in ways that brought serious embarrassment upon our Government and upon the governments of the belligerent nations in Europe. Innumerable spies roamed about with American passports. It therefore became necessary for our Government to impose more rigid restrictions upon the issuance of passports and these restrictions have gradually become more severe as the War has progressed. Some of the apparently simple requirements proved to be difficult to meet, as for example proofs of birth, since births are not always matters of official record as in Europe. The European authorities found it necessary to scrutinize much more carefully the persons who sought entrance into their Asiatic and African possessions, and particularly a country like India, as the British Government knew how easily American passports could be secured and how often they were abused, and as many of those who presented them bore names which suggested enemy nationality or descent. Our American population of course includes a large number of persons whose names point to Teutonic ancestry, although a large majority have been in this country many years and are as truly American in sentiment as any of us. Great difficulty has been experienced by most of the Boards at this point as nearly all of them have missionaries who bear German names, while the difficulty was naturally most acute with members of the Lutheran and German churches in the United States. Some cases of serious hardship developed and the sub-committee was appealed to many times. We did everything we could, but the Embassies in Washington, while receiving us with the utmost courtesy, frankly said that passport privileges had been

abused so much that conditions in some mission fields, particularly India, made it necessary for the Government to investigate every person who sought to enter them, and that while the Government did not desire to do injustice to anyone, it was exceedingly difficult to avoid individual injustice in every instance as the Government felt obliged to give the political and military situation the benefit of any doubt.

In our own country, the more strict regulations of the American Government regarding the issuance of passports and the detailed information required before they can be obtained were complicated after our country declared war by the fact that the State Department could not issue a passport until after the War Department had issued a permit to leave the country. A great many people desired to get out of the United States after we declared war and from a variety of motives, good, bad and indifferent. In the case of men, the further question had to be determined whether they might be required for military service or were attempting to escape it. For a time we had to spin round in a vicious circle. The State Department would not issue a passport until the War Department had issued a permit for the applicant to leave the country; the War Department would not issue such a permit until the local exemption board had certified that the applicant had been exempted; and the local exemption board would not consider the applications of those who had been called to the first draft. As this draft included only a small proportion of the men between twenty-one and thirty, inclusive, men between those ages whose draft numbers were lower down, and men of all ages who were not within the draft age at all, were held up. This difficulty was finally eliminated by an authorization from the Judge Advocate General of the Army to local exemption boards to pass upon the cases of men who desired permits to leave the country whether they were in the draft or not.

**Relation of Men Missionaries of Military Age to Military Service.** Ordained men, women missionaries, and lay missionaries over thirty-one years of age were not affected by the selective draft, but acute difficulty developed in connection with unordained missionaries between the ages of twenty-one and thirty-one. In response to inquiries addressed to all the Boards in the United States and Canada, the sub-committee learned that there are approximately 450 of these missionaries already under appointment, besides a considerable number of candidates. Some of them were in the first draft; others, while lower down in the list, were subject to later calls, and many, whether likely to be drafted or not, were earnestly considering

#### Reference and Counsel

whether they ought to offer themselves for military service. Should such missionaries when called before local exemption boards ask for exemption? The sub-committee, after careful consideration of this question and after securing such advice as was available, asked the chairman, Dr. Brown, to go to Washington for a personal conference with the War Department on the subject. This conference was followed, at the request of the Judge Advocate General, by a statement in writing and by a somewhat extensive correspondence with the Secretaries of the Boards. The results of this correspondence were communicated to the Boards in Dr. Brown's letters of May 27th, July 14th, August 31st, September 11th.

As these letters were sent to all the Boards at the time, it is not necessary to reproduce them here.

**Compensation for Losses Caused by War Conditions.** The sub-committee received inquiries on this subject from several Boards which had sustained severe losses. The sub-committee advised in reply that it appeared inexpedient to press such claims at this time as very large property interests of many Boards are involved, as it is hardly probable that the governments concerned would be willing to take up such matters while the war continues, and as the whole subject of indemnities for injured properties may be taken up in connection with peace negotiations. Meantime, the sub-committee suggested to the Boards that had made the inquiries that they file detailed statements with the State Department in Washington for its information so that they may be matters of record if at some future time it should be deemed advisable to press them.

**Turkish Abolition of Capitulations.** It is well known that foreign missionary work has been conducted in the Turkish Empire in accordance with certain agreements called "Capitulations" which have recognized the presence and the rights of missionaries and their work. Before Turkey's entrance into the War, the Turkish Government announced that these Capitulations had been cancelled. Inquiries therefore began to be made as to the effect of this action upon the extensive foreign missionary work in the Turkish Empire. The sub-committee felt that nothing could be accomplished under present conditions. It appeared wise, therefore, in this case also to take no steps until the end of the War. Meantime, it is gratifying to note that American missionaries in the Turkish Empire have suffered far less than was feared when the War broke out. This was partly due, doubtless, to the fact that the United States was not a participant in the war until last Spring and

that up to this time our Government has not declared war against Turkey. It is probable, however, that greater weight should be attached to the consideration that the American missionaries have been indefatigable in their efforts to serve the suffering among the peoples of the Turkish Empire, having been the chief agents through which the large contributions of the American Committee for Armenian and Syrian Relief have been distributed. While the native population has suffered most grievously, and in the case of the Armenians so tragically as to make their sufferings the crowning horror of the War, the missionaries themselves, in a majority of instances, have not been molested and to this date many of them are still residing at their stations and conducting their work as well as the disturbed condition of the country permits. As most of the Protestant missionary work in the Turkish Empire is conducted by the American Board, and to a smaller degree by the Northern Presbyterian Board, the sub-committee has deemed it wise that negotiations with the Government regarding Turkish matters should be handled by the Secretaries of the Boards most directly concerned.

**Medical Examinations in South Africa.** The American Board asked the sub-committee to look into this matter, reporting that for some years the American Board has found it impossible to secure in British South Africa recognition of a physician trained in an American medical school. In some instances in Natal and in Rhodesia, medical missionaries were compelled to take a long course of study in Great Britain in order to be permitted to continue their practice in those missions, the diplomas which they had were ignored and the candidates were officially regarded as laymen. A candidate from Rhodesia went to Edinburgh and was compelled to take three full years of medical study and at the end of each year pass examinations before he was recognized as a physician. A Board that was looking for a physician for the Zulu field was informed by its mission authorities that it would be useless to send a doctor who has not either a Canadian or British diploma as he would not be permitted to practice. The American Board has been advised that the same tendency is appearing in India and that it probably would be wholly useless to send a physician to Ceylon who has not had either a Canadian or British diploma. If India should take the same position as the South Africa Government has taken, we could send no physicians to India who did not have a diploma from some Canadian or British institution. In view of the fact that this would create serious difficulties for the Boards of the United

#### Reference and Counsel

States in providing for their medical work in mission lands under the British flag, the sub-committee was asked to see whether relief could be afforded. We conducted correspondence on the subject with friends in Great Britain and Canada who were in position to give wise counsel and learned that medical examinations are handled by the authorities in South Africa which acts independently in questions of this kind. Efforts to secure modification of the order would therefore have to be taken up, not with the authorities in London, but with the Dominion Government in South Africa. It appeared inexpedient to the sub-committee to do this during the progress of the War and the sub-committee therefore suggests that the matter be held in abeyance for the present. Meantime, if any Board having work in South Africa desires to send medical missionaries to that field it will be well to correspond with Dr. Powell, Medical Council of the Dominion at Ottawa, with a view to ascertaining whether American medical missionaries could take examinations in Canada which would be accepted in South Africa.

**Anti-Clerical Laws in Mexico.** During the year, the Government of Mexico promulgated a constitution which included the following provisions:

"No religious corporation, nor any minister of any religion shall have the right to establish or direct schools of primary grades.

"Only those who are Mexicans by birth or naturalization and Mexican companies have the right to acquire the ownership of lands, water rights and additions, or to obtain concessions for the exploitation of mines, water rights, or combustible minerals in the Republic of Mexico. The state will be able to concede this same right to foreigners provided they agree before the Secretary of State to consider themselves as nationals in so far as pertain to their titles, and not to invoke therefor the protection of their governments in such matters, under pain in case of failure to do so, of forfeiting for the benefit of the nation such property as they may have acquired. Within a zone of one one hundred kilometers (62 miles) along the frontiers and fifty kilometers (31 miles) along the coasts, under no circumstances shall foreigners have the right to acquire direct ownership of lands and water rights.

"Religious associations, denominated churches, whatever their creed may be, shall not in any case be capacitated to acquire, possess or administer real estate, nor funds invested in same; those which they may have actually acquired, directly or indirectly, shall come into the ownership of the nation, admitting the customary action of denouncement. The proof of presumption shall be sufficient grounds on which to base such denouncement. The houses of worship designated for public worship are the property of the nation, represented by the Federal Government, and the same shall determine which of them are to be continued for such purposes. Residences of bishops, houses of priests, seminaries, asylums, or colleges of religious associations, convents, or any other edifice that may have been erected or destined to the administration, propaganda, or teaching of any religion, shall

at once pass into the full and direct ownership of the nation, so that the same may determine such of them as are to be used for the public services of the Federal Government or of the states concerned.

"Such houses of worship as may hereafter be erected, destined for public worship, shall be the property of the government.

"Institutions of beneficence, public or private, which have as their object the rendering of assistance to the needy, scientific investigation, the diffusion of knowledge, reciprocal aid given to members, or any other legal object, shall not have the right to acquire, to have, and administer funds invested in real estate, provided that said investment does not exceed the term of ten years. And in no case shall institutions of this character be under the patronage, direction, administration, responsibility or supervision of religious corporations or institutions, nor of ministers of religion or such like, although the same be not at the time actively exercising their functions.

"Ministers of religion shall be considered as persons exercising a profession, and they shall be directly subject to the laws that govern such matters.

"The state legislature shall only have the right to determine according to local necessities, the maximum number of ministers of religion. To be able to exercise in Mexico the functions of a minister of religion, it is necessary to be a Mexican by birth.

"No minister of religion can directly or indirectly inherit or receive title to any immovable property occupied by any association dedicated to religious propaganda or which has a religious or beneficent object in view.

"Ministers of religion are legally incapacitated to be the inheritors of property by will from other ministers of the same religion or from private individuals who are not related to them at least within the fourth degree."

As these and other matters relating to Mexico are being handled by the Committee on Co-operation in Latin America, the sub-committee has taken no action regarding them. The Constitution is mentioned here simply as a matter of record as one of the subjects which affect the relations of Missions to Governments. We may note in passing that the provisions of the Constitution that have been quoted were plainly directed against the Roman Catholic Church of Mexico and not against Protestants. As a matter of fact, Protestant missionaries have had very little trouble, considering the turbulent condition of the country. Indeed, in many cases both of the belligerent parties have shown special consideration to American Protestant missionaries. We cannot be unmindful of the fact that their exemption from trouble has been largely due to the personal good will of the officials and that they may at any time change their minds or be succeeded by other officials who may or may not have the same sympathies. Inasmuch, however, as the Constitution has been promulgated and as the conditions in Mexico are still unsettled, it is clear that there would be no use, but on the contrary probable harm, in pressing the matter now.

**Legal Status of Missionaries on the Foreign Field.** This is a question which is beginning to assume large proportions. The legal status of foreign missionaries varies in different lands. Some missionaries are in strong independent sovereignties like Japan where they are amenable to the laws of the land. Other missionaries are in countries like China and Siam, where they are under extra-territorial laws and are amenable chiefly to the consulates of their own country. Others are in protectorates of Western governments like Madagascar and Nigeria; others are in colonies of Western governments like Java, Algeria and Sierra Leone; and still others are in native states and administrative districts of British India. Another classification might be made along ecclesiastical lines as, for example, countries which have state religions, those which grant religious toleration, and those which limit the right of religious propaganda to their own state churches. Problems under this head vary all the way from the full religious toleration of British India to the regulated toleration of Chosen, the nominal toleration of Roman Catholic Latin America and the prohibition of Moslem Arabia. There is, too, a wide variety of rights recognized in international agreements between British, French, German and American Governments and the governments of non-Christian lands relating to personal and property rights, land titles and incorporations in those countries. Another matter of inquiry under this head relates to the status of Christianity and of native Christians in the light of native laws, edicts, and regulations. These are very numerous and require careful consideration. The Committee of Reference and Counsel has asked the sub-committee to gather information on these important subjects and to report at some later date.

**Missionary Attaches of Embassies and Legations in Mission Lands.** The sub-committee was asked to consider the advisability of asking the American Government to add to the Embassy and Legation staffs in lands where foreign missionary work is conducted, attaches who would specialize on questions involved in the presence and work of missionaries in about the same way that commercial and other attaches give attention to specific lines involved in American interests abroad. While recognizing the occasional advantage which might result from having such attaches, the sub-committee felt that such officials would identify the missionary enterprise with political matters in a way that would be inadvisable.

**Supernationality of Missions.** The question of the supernatural status of foreign missionaries has been raised by



a conference of the foreign missionary organizations of Sweden urging that at the coming peace negotiations the principle may be expressly acknowledged and applied. A document to this end has been received and is having the consideration of the Committee.

The sub-committee deemed it advisable to seek counsel on this subject from eminent laymen who are versed in international law and procedure. We accordingly referred it to a committee composed of George Wharton Pepper, LL.D., of the Philadelphia bar, Professor Jeremiah W. Jenks, LL.D., of New York University, Professor George G. Wilson, LL.D., of Harvard University, and the Honorable N. W. Rowell, K.C., of the Toronto bar. The following questions were submitted to them:

1. Would it be practicable for governments to recognize the supernationality of foreign missionaries or foreign missionary work, either or both, subject, of course, to the understanding that any missionary who disregarded the limitations which this principle imposed upon him would be interned or deported?
2. If it would be practicable for governments to recognize the supernationality of missionaries or their work, would it be expedient for the missionary societies to ask the governments to do so?
3. Would the recognition of supernationality by governments, if made, imply, on the part of the missionary, a waiver of his national rights and privileges as a citizen of his native land which he could be justly expected to make or which it would be reasonable to expect him consistently to observe?
4. To what extent does the Red Cross Society represent this principle of supernationality, and are the cases sufficiently parallel to justify like treatment?

Mr. Pepper and his associates gave this matter careful consideration and embodied their opinion in a report to the effect that all four of the above questions must be answered in the negative. The proposal is an exceedingly attractive one, but when one enters deeply into it, he finds that it bristles with difficulties which appear insuperable under present conditions.

**Conscience Clause in India.** This has been under discussion for some time, but the sub-committee felt that in view of the fact that India is a part of the British Empire and also in view of war conditions, it would be wiser for the Societies in North America to leave the handling of this matter to the British Government through the British Missionary Societies, except in so far as they might desire our co-operation, as they are known to be actively interested in it. Recently, however, the Committee received a communication from the National Missionary Council of India asking an expression of opinion from the Boards and Societies in North America regarding this subject. A communication was therefore addressed to all

#### Reference and Counsel

the Boards represented in this Conference. Replies have not yet been received in sufficient number to enable us to form a consensus of opinion. It appears advisable, moreover, to await the results of further consideration of the subject by the National Missionary Council of India at its November meeting.

**Licenses for Missionaries.** One of the matters referred to the sub-committee was the law promulgated May 1, 1917, by the Governor and Legislative Council of Jamaica, which included the following provisions:

"No alien shall engage in this Island in any missionary or educational work without the permission in writing of the Governor first had and obtained.

"The grant of permission shall be in the absolute discretion of the Governor and he may with or without assigning any reason grant or withhold permission or he may grant permission on such terms and conditions as he may think fit and he may without assigning any reason cancel any permission given and no appeal shall lie from any decision of the Governor under this Law.

"If any alien engages in any missionary or educational work without the permission in writing of the Governor first had and obtained, or fails to comply with any term or condition contained in such permission, or engages in any such work after the cancellation of any such permission, he shall be liable to summary conviction before a Resident Magistrate or two or more Justices of the Peace to imprisonment with or without hard labour for a term not exceeding six months or to a fine not exceeding one hundred pounds, and in default of payment of such fine to imprisonment with or without hard labour for any term not exceeding six months, or to both such imprisonment and fine with imprisonment in default.

"If any question arises in any proceedings under this Law whether any person is an alien or not the onus of proving that that person is not an alien shall lie upon that person.

"The Governor may order the deportation of any alien who has been convicted of an offence under this Law and any alien with respect to whom such an order is made shall forthwith leave and thereafter remain out of Jamaica.

"Where an alien is ordered to be deported under this section, he may, until he can, in the opinion of the Governor, be conveniently conveyed to and placed on board a ship about to leave Jamaica, and whilst being conveyed to the ship, and whilst on board the ship until the ship finally leaves Jamaica, be detained in such manner as the Governor directs, and, whilst so detained shall be deemed to be in legal custody."

Reports had reached us from various sources that a similar policy had been adopted, or was likely to be adopted, in other colonial possessions of European Governments. Inquiry was made on this subject in Washington and information was received that the plan was virtually in operation now, inasmuch as no one can now enter these colonies without a special permit. The British Government has now extended the regulations

requiring non-British persons entering India as missionaries to be provided with permits, so as to apply to all British colonies and dependencies generally. It will accordingly be necessary for persons intending to visit any British possessions for the purpose of undertaking missionary or educational work, to apply to the British Embassy at Washington for the necessary forms of application for admission, and after their completion and return to await an intimation that their applications are accepted. Passports presented by missionaries who are not provided with permits issued by the Embassy will not be visé by British Consuls. The above procedure does not apply in the case of British subjects. There is a general feeling that governments must be more careful in the future about aliens who desire to take up residence within the bounds of their colonies and to conduct permanent work among them of a kind which brings them into direct and influential relations with the natives of that country. Indeed a member of an Embassy staff in Washington stated that his government will probably feel after the War, as it feels now, that it must exercise closer supervision of missionaries than was considered necessary prior to the War, inasmuch as missionaries have close relations with the natives and experience has shown that they are not always in sympathy with the government and do not exercise their influence in its support. In March, the British Embassy in Washington notified the Boards that "in case any missionary was considered to have acted in a manner hostile to the Government of India, the Government must be considered as justified in ordering the expulsion of the entire Mission involved."

A number of the Boards sent communications to the British Embassy on this subject in April. The substance of these communications called attention to the long and loyal service rendered by the American Missions to India, reaffirming the purpose of the Boards to comply not only outwardly but in every way with the laws of the Indian Government. The attention of the Embassy was called to the fact that no one of the American missionaries, so far as is known, has been charged hitherto with any act of disloyalty, while many have received decorations for distinguished services rendered the Indian Government. In view of the long, constructive and untarnished record of American missionary work in India, the Government was requested, in case a missionary of any Board or even more than one, should be considered to have acted in a manner hostile to the Government of India as by law established, that the offender or offenders should be made to bear the penalty of their deed and not the large body of their innocent colleagues

#### Reference and Counsel

and the long established work of American Missions. It was respectfully urged that the Government of India should deal with the actual offender in all cases and permit the Mission Boards at home to co-operate in fixing the blame and in removing the cause.

It should be added that the measure referred to has not been applied thus far in the case of any American Mission and that we do not believe it is likely to be. The Government did not say that it *would* expel a Mission in the event of one of its members acting in a manner hostile to the Government of India. The intent apparently is to warn the Boards and Missions against countenancing any disloyal act on the part of any of their missionaries. Our reference to this subject in this report should not be considered as implying any criticism whatever upon the British or other Governments, but as merely a statement for consideration which it is necessary that all the Missionary Societies concerned should bear in mind. We must recognize the fact that the governments of which we are citizens are now engaged in a colossal War, whose ramifications extend to the uttermost parts of the earth, and that they naturally feel that some restrictions are necessary at such an abnormal time which would not otherwise be thought of. It is for us who are charged with the responsibility of administering the foreign missionary enterprise to exercise all possible care, not only in safeguarding the sacred interests with which we have been charged, but in respecting in the most loyal way those measures which our respective governments deem it necessary to impose.

Various other subjects have been considered by the sub-committee during the year, but these are the principal ones. We recognize the gravity of some of the questions presented and the Committee will be grateful for any light which the Conference can throw upon them and for any instructions that it may see fit to give.

#### PRINCIPLES AND METHODS OF ADMINISTRATION

CHARLES R. WATSON, CHAIRMAN

Owing to the absence of the sub-committee's chairman from the country no extended investigations were undertaken during the year. The emphasis which was laid a year ago upon Missionary Administration from the Home Base has been followed up during the year by a special inquiry as to plans which boards and societies may have for deputations to the foreign fields, especially during the period which promises to be so markedly a period of reconstruction, immediately following

the war. It is worth noting that so important does the administration of the work abroad from the Home Base appear to many societies that even during the period of the war official visits to foreign fields have by no means been suspended. Some most important official visits of board officers or of deputations have been found necessary in spite of difficulties of travel, for the purpose especially of adjusting difficult relationships with governments, occasioned by the war. Thirty different missionary societies and boards whose missionary activities represent nineteen-twentieths of all the financial expenditure in behalf of foreign missions supported from the United States and Canada, have reported that official visits to their mission fields abroad are actually planned or extremely probable for the period immediately following the war. Among the fields to be visited are all of the larger mission fields and indeed many of the smaller fields, but it is noticeable that special prominence is being given to those areas that have been vitally affected by the war. The problems which it is reported will be considered in connection with these official visits to the foreign fields seem to include almost every phase of missionary activity, but the prominent place occupied by problems having to do with co-ordination, relationship and policy indicate that in the missionary movement there is a new emphasis upon a comprehensive and scientific administration of the work. Among the problems that are to be studied and which deserve special mention are the following:

- "Adaptation to changed conditions resulting from the war."
- "The Mohammedan Advance."
- "Christian literature in the vernacular."
- "Federation."
- "Field Surveys."

The sub-committee has made a tentative investigation of certain lines along which, under the pressure of war conditions, missionary boards and societies have found a distinct advantage in joining their forces and in carrying on their activities in a united fashion. For example, at the beginning of the war the foreign missionary boards found it advisable to confer together; and indeed to act together, in the matter of transmitting monies to the foreign field. Similarly they have acted in unison in making representations to the government with reference to questions and policies of exemption from military service for missionaries and also in a number of other governmental representations. In certain critical situations it has been urgently suggested that boards should unite in chartering vessels for the transportation of missionaries and supplies to points cut off from ordinary transportation service, as in cases

#### Reference and Counsel

in Africa. The question has been raised with reference to these united activities forced upon the societies and boards by war conditions, whether the experience of united action is such as to justify a continued united administration along these lines, and whether economies might not be effected and greatly improved results secured by co-operation between the boards in certain purely business and administrative matters. The sub-committee is continuing its investigation.

#### FINANCE AND HEADQUARTERS\*

JOHN R. MOTT, CHAIRMAN

The other members of this committee are Mr. James Wood, Mr. Alfred E. Marling, Treasurer of the Committee of Reference and Counsel; Dr. A. W. Halsey, Dr. C. H. Patton, Dr. James Endicott, Dr. L. B. Wolf; and as a co-opted member, Mr. W. P. McCulloch, of the Student Volunteer Movement. We also have a sub-committee dealing with the Missionary Research Library, but its report will be presented by Dr. Halsey, Chairman of that sub-committee; and that is, therefore, omitted from this statement.

The fiscal year closes March 31, next. Therefore we can only make a partial report, and certainly not an audited report of the year's operations. I have here the report for the first nine months of the present fiscal year. I shall leave this on the table, and then later with Dr. Barton, in case any of you wish to consult it during the days of the Conference. It gives in considerable detail all of the expenditures.

I have had drawn up a table showing the receipts toward the budget of the Committee of Reference and Counsel and of this annual conference for the past four years, including the year on which we are now working, showing the contributions made by the various Boards represented here, and some that are not represented here today. It shows that thus far this present fiscal year forty-two Boards have already made and paid subscriptions aggregating \$11,875; that eight other Boards have made definite pledges to be paid before the end of the fiscal year; that those contributions combined will make a total of a little over \$12,875; and that at least four of the Boards have given assurance of financial co-operation before this year will end, which would make a total of fifty-four Boards co-operating financially. Last year fifty-two Boards co-operated financially, and that was about fifteen more than had done so in any previous year. It is the hope of our committee that any Board, large or small, which has not yet found

\*Presented on Wednesday morning, January 16.

## Reference and Counsel

its way open to make a contribution, will do so before March 31st. We want to have the assurance that every agency which sends delegates to this Conference is a part of this great constructive work.

Now coming to the recommendations for the coming fiscal year, the one beginning April 1st, next: The budget which our sub-committee have prepared has since passed under the review of the entire Committee of Reference and Counsel, and is now submitted with the unanimous recommendation of that committee for adoption by this Conference.

Foreign Missions Conference of North America.....	\$ 3,500 00
Rent .....	12,360 00
Expenses of up-keep of all offices, including reception clerk, telephone service, etc. ....	4,629 00
Salary of Assistant Treasurer .....	500 00
Stenographic help and office expenses of all committees....	3,825 00
Missionary Research Library and Archives .....	11,440 00
Bureau of Research .....	5,000 00
Board of Missionary Preparation .....	10,585 00
Committee on Co-operation in Latin America .....	1,000 00
Appropriations to Continuation Committees:	
Edinburgh Continuation Committee .....	\$ 3,000 00
China Continuation Committee .....	5,000 00
Japan Continuation Committee .....	2,000 00
National Missionary Council of India.....	2,500 00
India Year Book and Related Expenditures..	4,000 00
	16,500 00
Contingent Fund .....	1,200 00
	\$70,539 00

CHAIRMAN DE SCHWEINITZ: The report is now before you. Dr. Mott is ready to answer any questions which you may wish to put, and then the motion will be on the adoption of the budget.

MR. JOHN I. ARMSTRONG: For myself, and perhaps others, I would like to know where the seventy thousand dollars comes from to meet that budget?

DR. MOTT: Four years ago, the Committee of Reference and Counsel faced up to the need of a fund adequate to promote the various inter-Boards' agencies that had been growing out of this Conference and certain others that were not related at that time to this Conference, but which it was deemed desirable to have brought into that relationship; also to make possible the strengthening of some of the inter-Board activities which needed strengthening on the financial side; and rather than to have a number of detached financial appeals coming to the various Boards, it was thought better to have all of these consolidated and make one appeal to the Boards. Moreover, it was found necessary to have a habitation for the vari-

#### Reference and Counsel

ous inter-Board committees, like the Committee of Reference and Counsel, the Home Base Committee, the Continuation Committee, a place for the Missionary Research Library, and a hall where there could be held various conferences and committee meetings that would be owned or operated by the Boards between the annual sessions of this Conference. We figured out that we could use advantageously a sum of approximately \$70,000 a year. We wondered where we could obtain that amount of money. It had not been altogether easy to get five or six thousand dollars per annum for the meeting of the expenses of this Annual Conference. We then went to the Rockefeller Foundation, began a series of negotiations, and, on their part, of investigation. Finally they consented to give \$50,000 a year for five years on condition that the constituencies of the Boards would provide \$20,000 a year for five years. Moreover, they said, "After those five years we will give amounts decreasing \$5,000 a year for ten years more, provided the constituencies of the Boards will increase the amounts they give in the ten years following this first five years up to the point of reaching a total of \$70,000 a year from all sources." Therefore, the Rockefeller Foundation has given \$50,000 a year each of the three years behind us, and they are giving fifty thousand this year; they will give fifty thousand next year, if we provide the twenty thousand. Then we will come to the top of the hill, or it may be the foot of the hill for us. We shall have to plan then to raise larger sums each year, and they will give presumably smaller sums, unless the activities we take on call for larger sums. I have always found them hospitable to considering new appeals when there is new work, but they believe a work like this ought to be domesticated.

This budget was unanimously adopted.

#### CULTIVATION OF THE HOME CHURCH

CORNELIUS H. PATTON, CHAIRMAN

The sub-committee has held four meetings in connection with the quarterly meetings of Reference and Counsel. The attendance has been good, especially on the part of the co-opted members who take fully as much interest in the work of the sub-committee as the members appointed by the Conference.

Following the policy outlined in our report one year ago looking to the undertaking of constructive work for the Boards rather than to the discussion of Home Department problems, we have directed our energies mainly to the furnishing of the Boards with homiletical material of a missionary character for



the use of pastors. The series of pamphlets entitled "Missionary Ammunition for Pastors" which was instituted in the fall of 1916 has been continued. Two numbers have been issued during the year with a circulation, in the case of Number I. of 34,470, (21 boards ordering) and in the case of Number II. of 36,693 (21 boards ordering) No. III. 32,485 (22 boards ordering). Number II. in this series was entitled "In Defense of Foreign Missions" and was apologetic in character. It met with wide favor among the clergy of practically all the denominations represented in the Conference. Number III. was entitled "Good Missionary Stories." This was issued October 1 and appears to have met with general favor. It has been decided to issue two more numbers and then to appraise the value of the scheme.

Number IV. will be issued in February and will bear the title "The War Test," the purpose being to show how the foreign missionary enterprise of the Church has stood the severe testing of war times, both in the matter of the conduct of the work and the financing at the home base. It is believed that the material we have gathered for this number will prove of great interest not only to our pastors but to Board officials as well. We were urged to issue such a number earlier in the war, but it was thought by the sub-committee that it would be better to wait until the testing process had been sufficiently prolonged and thorough to warrant definite findings on the subject.

Number V. in this series we plan to issue October 1, 1918, and it will bear the title "The Money Test," the purpose being to bring together as much interesting material as can be obtained, for the purpose of commending the foreign missionary enterprise to individual donors. A large place will be given to facts and considerations relating to Christian stewardship. The sub-committee will welcome from the Conference any data on this subject, especially stories of persons who have made investments in the foreign field.

These pamphlets have been issued to the Boards at cost, and by printing only according to order we have been able to make the enterprise self-supporting. We have been glad to utilize the services and facilities of the Missionary Education Movement in the publishing and distribution of the pamphlets. In view of the fact that we now have at our Missionary Headquarters a sufficient staff of workers to care for all the activities of Reference and Counsel and its sub-committees, it has been arranged that in the future the business details in connection with the issuing of Missionary Ammunition are to be

#### Reference and Counsel

cared for at 25 Madison Avenue. This will result in a saving to the Boards of ten per cent of the cost of the pamphlets.

The sub-committee are gathering material on the subject of the public addresses and sermons of missionaries on furlough, in the expectation that we shall be able to issue at some time a pamphlet of valuable suggestions for such workers.

Upon the recommendation of the sub-committee Reference and Counsel has voted to issue a Manual on Social Principles and Forms for the use of missionaries, and a special committee has been appointed for this purpose, consisting of Rev. C. H. Patton, Rev. William I. Chamberlain, Mrs. F. G. Platt, Prof. Daniel J. Fleming, and Mr. George Sherwood Eddy. It is the expectation that this Manual, when prepared, will be sent out widely among the Boards for criticism and suggestion before publication.

The sub-committee also suggested to Reference and Counsel the desirability of holding a Conference on mission work in Africa. The suggestion was favorably received and under the auspices of a special committee appointed for the purpose such a Conference was held in New York City, Nov. 20, 21 and 22. Delegates and missionaries were in attendance representing 24 different organizations and covering nearly every missionary section in the Continent of Africa. The findings of the Conference were presented to the Boards concerned and also to the Committee of Reference and Counsel. The proceedings of the Conference, including the papers, discussions and findings, will be issued in printed form early in January, and will be sold to the boards at cost. It is hoped the pamphlet may have a wide circulation among Africa missionaries and students of missionary work in that continent. The Conference was such a success in every way that suggestion arose that it might be well for Reference and Counsel to hold one such Conference a year between sessions of the Foreign Missions Conference covering in succession the leading mission areas of the world.

Acting for the Conference we have appointed the following seven persons to serve as our representatives on the Committee of Twenty-Eight: Rev. E. W. Miller, Mr. H. W. Hicks, Rev. E. L. Smith, Mr. B. C. Millikin, Rev. A. R. Gray, Rev. George S. Sutherland, and Rev. John Y. Aitchison.

At the request of Dr. Warnshuis, Evangelistic Secretary of the China Continuation Committee, we sent to the Boards in October a statement as to the plans for the evangelistic campaign being conducted in China this winter, with a request that

they give publicity to the same and take such steps as might seem advisable looking to the enlistment of prayer in behalf of this great movement.

The sub-committee has met twice during the year as the representatives of the Conference with the United Missions Committee, which seeks to federate the home base activities of both the foreign and the domestic boards.

### INTERDENOMINATIONAL AND UNDENOMINATIONAL AGENCIES

JAMES H. FRANKLIN, CHAIRMAN

At the June meeting of the Committee of Reference and Counsel, Rev. Charles S. Macfarland, Ph.D., General Secretary of the Federal Council of Churches of Christ in America, brought to our attention the following resolutions, adopted at the last quadrennial meeting of the Federal Council:

"That the Commissions on Home Missions and Foreign Missions be discontinued under their present constitutional provisions, and that committees, not to number more than fifteen members each, be appointed to establish such relationships as may be made between the Federal Council, the Home Missions Council and the Conference of Foreign Mission Boards of North America."

"That the above-constituted Committee on Foreign Missions be instructed to confer with the Conference of Foreign Mission Boards through its Committee of Reference and Counsel, and that this committee be empowered to establish such relationship with that Conference as may serve the largest interests involved. We recommend that the Conference of Foreign Mission Boards be invited to present, annually and biennially or quadrennially, reports to the Federal Council such as have been previously presented by the Commission on Foreign Missions."

Upon request of the Committee of Reference and Counsel, the Federal Council appointed a Special Committee (Rev. W. I. Chamberlain, Ph.D., Chairman) to confer with our own Sub-Committee on Interdenominational and Undenominational Agencies. In the conference between representatives of the two bodies there was unanimous agreement that no organic connection between the Committee of Reference and Counsel and the Federal Council is practicable, but that the annual reports of the former should be made available for the use of the latter.

In response to a protest from the Christian and Missionary Alliance against the purpose of another organization to undertake work in territory on the west coast of Africa already occupied by the Christian and Missionary Alliance, the Committee of Reference and Counsel felt compelled to reply that while there is regret that any organization should enter the

#### Reference and Counsel

field already occupied by another without conference and mutual agreement, it is not within the province of our committee to express a judgment on the question raised.

In June the International Sunday School Lesson Committee brought to our attention the following resolution:

"That we endeavor to secure a conference in connection with the Foreign Missions Conference, at which the matter of Lesson Courses shall be presented to the denominational missionary leaders, and their co-operation be invited; that among other matters their attention be called to the necessity of bringing this matter of Lesson Courses to the attention of missionary candidates, looking forward to service in foreign fields."

The Committee of Reference and Counsel made the following reply:

"In view of varying conditions and conflicting ideas among the missionaries as to the arrangement of Sunday School Lesson Courses, it does not seem wise to us that the Committee of Reference and Counsel should appear to endorse any particular course of lessons."

#### RELATIONS TO SIMILAR BODIES

PAUL DE SCHWEINITZ, CHAIRMAN

The Sub-Committee on Relations to Similar Bodies would state, that at the Conference in January, 1917, the matter of making use of the secular press in non-Christian lands for the proclamation of the Christian message was referred to the Committee of Reference and Counsel, which in turn charged its sub-committee on Relations to Similar Bodies to secure information on the subject. Thirteen similar bodies were addressed on the subject and a number of replies have been received, but the material on hand does not as yet justify any definite report.

Further, the sub-committee during the year has endeavored to transmit to the Boards concerned all matters of importance that have come to it in the course of its correspondence with Similar Bodies.

#### STATISTICAL BUREAU

CHARLES R. WATSON, CHAIRMAN

In another part of the Report of the Conference of 1918 appear the statistical tables for the year 1917. While this represents the most visible result of the activities of the Statistical Bureau, a large amount of additional work has been done, which does not appear in print. The careful investigation of the statistics of the last twenty-five years, by five-year

periods, for purposes of comparison in determining missionary progress and development, has been carried through during the past year, and while all of the material gathered is not being printed at this time, enough is presented to show the development throughout the period. The preparation of these comparative statistics is the result of careful study of the needs of the Home Base activities which aim at the cultivation of the home church, and which make large use of such comparative tables.

Another phase of the work of the Statistical Bureau has been the answering of questions requiring special research. Increasingly, the missionary public is looking upon the Library and the Statistical Bureau as sources of general and yet accurate information on matters of missionary research, and manifestly these inquiries point to a need which should be provided for in some comprehensive and scientific fashion, yet also with safeguards against abuse.

In addition to this, a Directory of Missionary Societies has been prepared in a form much more usable than that which has appeared hitherto. This work is not yet complete but a foundation has been laid for a directory which would be to missionary organizations what Moody's Manual is for Railroads and Corporation Securities. The Committee is also endeavoring to lay a general foundation for the scientific and accurate treatment of statistics and for the development of such a Statistical Bureau as now appears to be a necessary and indeed an unavoidable development of so great a movement as the foreign missionary movement of North America. The reconstructive period upon which we shall enter at the conclusion of the war calls most urgently for preparedness on the part of the Bureau that it may co-operate in the surveys involved in that work of reconstruction.

To afford the entire Conference the opportunity of sharing with the Committee some of the problems, opportunities and large implications of its statistical task, the Committee has asked Professor Harlan P. Beach of Yale University to prepare a paper upon the subject of Missionary Statistics, their value and the scientific principles which lie back of them, and to present this to the Conference.

### MEDICAL MISSIONS

CANON S. GOULD, CHAIRMAN

Owing primarily to the complications in foreign mission lands due to the war, this sub-committee has asked for and re-

#### Reference and Counsel

ceived approval of its resting its investigations for the present. It would be manifestly impossible under present conditions to make the thorough investigation the subject demands and that the Committee contemplates. It is expected that when conditions again become normal the Committee will resume its activities.

#### MISSIONARY RESEARCH LIBRARY

A. WOODRUFF HALSEY, CHAIRMAN

The following report is submitted by the Secretary of the Library Committee and the Librarian:

The last annual report of the Missionary Research Library was presented November 2, 1916. The library now contains 15,052 books and bound volumes of reports and periodicals (10,007 books, and 5,045 bound volumes of reports and periodicals), and 3,980 counted and listed pamphlets, making a gain during the past year of 1,474 books, 526 bound volumes of reports and periodicals, and 1,480 pamphlets. This statement does not include a large mass of unbound, incomplete serials—reports and periodicals. Of the books in the library, 9,497 have been catalogued, and a total of 51,230 cards in all have been made since July, 1914. The library receives currently 200 periodicals, and has partial or complete files of 641 others; while there are complete or broken files of reports from approximately 300 missionary organizations and their auxiliaries and missions. The cataloguing during the past year, which has just about kept pace with the current accessions, has necessarily been slower than heretofore, as the cataloguers have had to assume considerably more work in sorting and checking material that has come in in response to solicitation. This was due to the reduction of the staff at the end of the last fiscal year.

In furtherance of the activities of the Statistical Bureau of the Committee of Reference and Counsel, intensive work has been carried on in the further solicitation of American societies for their reports and periodicals missing in our files. Access has been given us to various libraries, college and private, resulting in a considerable addition to our documents. Thus, the 80,000 duplicates in the Oberlin College Library have been checked over, and a very satisfactory basis of exchange established; while from the duplicates of Harvard College Library we have secured some extremely valuable material relating to Roman Catholic missions in South America. Among the private libraries from which we have received very substantial help, note should be made of those of Dr. John F.

#### Reference and Counsel

Goucher, of Baltimore; the late Dr. Arthur T. Pierson, and his son, Mr. D. L. Pierson; the late Dr. Edgerton H. Hart, of Wuhu, China; Dr. E. H. Richards, missionary pioneer of Portuguese East Africa; and Rev. Brenton T. Badley, of Lucknow, India. Valuable material has also been secured from Dr. Robert Nassau, formerly of West Africa, from Mrs. Fox Bourne, of England, whose husband was for many years an officer of the Aborigines Protection Society of Great Britain, and from Dr. William Campbell, of Formosa. We have succeeded, moreover, in getting into satisfactory touch with the Pacific Islands situation. By means of correspondence with the Mitchell Library, Sydney, New South Wales, which is endeavoring to gather materials bearing on the history of missions in the South Seas, we have been put in touch with the book dealers of Australia handling material of that area pertinent to the scope of the Missionary Research Library. Mr. James Colwell, of Sydney, editor of the monumental work on "A Century in the Pacific," has kindly offered to guide us in the evaluation of materials dealing with missions in the South Seas. Bishop J. W. Bashford, of China, has deposited with us a further series of his notebooks based on his travel experiences and studies in China. We now have about fifty of these. The Secretary of the Library Committee spent several days at Bethlehem, Pa., going through the archives of the Moravian Church and securing from accumulated duplicates there on deposit a most significant collection of valuable documents.

The use of the library is decidedly growing. In addition to the research work of the staff in regard to war and missions, industrial work in various mission lands, the compiling of many requested bibliographies on special missionary topics, and daily incidental questions, much investigation in preparation for the Methodist Episcopal centenary has been carried on here, while writers such as Miss Margaret Burton, Dr. William G. Shellabear, of Malaysia, Bishop Walter R. Lambuth, Miss M. Caroline Holmes, of the Armenian Relief Committee, Miss H. M. Woodward, of the Rockefeller Foundation, and Mr. Burton St. John, of the Statistical Bureau, have spent much time over our material. It is becoming increasingly difficult to provide room for those scholars who must spread out their materials and have the use of a secretary. To meet this situation we have been forced at times to use the private office of the Secretary of the Library Committee. To meet the many questions constantly arising as to the origin and organization of the library, a small pamphlet has been printed, giving the history, scope, and aim of our work. One of these pamphlets is enclosed in the

#### Reference and Counsel

first letter to each new correspondent. A second issue, with up-to-date statistics, is now being printed.

Efficiency in the day by day conduct of the library, progress in the cataloguing of new accessions and in the checking of report and periodical materials as files are completed, also in the analytical cataloguing of highly important serials and of reports of great missionary conferences, together with the necessity of keeping up with new literature and of adding as fast as possible the older titles we still lack—all these would argue for an undiminished budget for the coming year. This need is made more urgent because of the necessity of adjusting some of the staff salaries if personal situations growing out of war conditions are not to result in the loss to us of some of our trained helpers.

Respectfully submitted,

CHARLES H. FAHS, *Secretary*.

HOLLIS W. HERING, *Librarian*.

#### THE OPIUM AND DRUG TRAFFIC IN THE FAR EAST

DR. BARTON: In concluding the report of the Committee of Reference and Counsel we have one resolution which was recommended last night to be brought in here this morning. Dr. Arthur J. Brown, the Chairman of the Committee on Missions and Governments, will present that resolution for the Committee.

DR. BROWN: This will require but a moment unless the Conference wishes to discuss it, but it is to be regretted that some of the gravest matters that could possibly come before the Conference this year have to be passed so hurriedly. I refer in this particular resolution to a matter that is causing very great distress and anxiety.

You are all aware of the splendid efforts which the Chinese Government and people have made to prohibit the use of opium. Perhaps you do not know that the most persistent efforts are being made to oppose the Chinese Government and the people in that respect. In a single year nine and one-half tons of morphine were shipped from two firms in Edinburgh and one in London to Japan, and morphine is going into Japan at this extraordinary rate, and a good deal of this is now being peddled among the villages and cities in China by Japanese peasants. Moreover, special efforts are being made by men of other nationalities, and pressure is being brought to bear upon the British Government to re-open the matter. Cocaine is



being widely put in in the same way. Some harmful "patent medicines" are now having great sales in China. When a certain distiller in Illinois was recently asked whether he was not very much alarmed by the spread of the prohibition sentiment in this country, he replied, "We do not care anything about prohibition in this country. We are perfectly willing that you should have it if you want to. We shall move our distillery to China, where we will have unlimited opportunity to make and sell whiskey to the Chinese."

There is a good deal that could be said along this line, but the time is limited, and I simply propose in behalf of the Committee of Reference and Counsel this resolution:

"The Conference has learned with regret and anxiety that the efforts of the Government and people of China to extirpate the vice of opium-smoking are being hampered and seriously imperilled by men of other nationalities who are selling morphine, cocaine and harmful patent medicines in many Chinese cities and villages, and as they are protected by the laws of extra-territoriality, the Chinese authorities have no jurisdiction over them and dare not interfere with them.

The Conference ventures to call the attention of the American, British, French and Japanese Governments to this demoralizing traffic and to express the earnest hope that they will take such steps as they may deem practicable to abate this growing evil."

The resolution was adopted.

DR. FRANK MASON NORTH: There is one item in the report of the Committee of Reference and Counsel which I think should have a moment's attention. That is the report of the Sub-Committee on Medical Missions. As a member of that Sub-Committee two years ago, I would say to the Conference it was thought that it would be impossible to do any active work in that committee during the period of the war. Since we have been in session, the Conference has been considering one of the important medical situations in China, and a good deal of interest has been awakened; and we feel that perhaps something of a definite kind ought to be done. We that are administering the medical missionary work know how difficult it is to secure medical missionaries. Now what I wish to suggest is that a motion be passed here recommending that the Committee of Reference and Counsel reconsider action taken and see whether it is not proper to urge action on the part of that Sub-Committee on Medical Missions in matters that are so patently important to us all.

The resolution proposed by Dr. North was adopted:

*Resolved*, That the Committee of Reference and Counsel be requested to reconsider its action practically suspending the activities of the

#### Reference and Counsel

Sub-Committee on Medical Missions during the period of the war and to advise the Sub-Committee to take up anew, in view of emergencies and opportunities in some of the mission fields, even more imperative than usual because of the present world conditions, the policies and practical programs involved in medical missions.

#### SPECIAL REPORT OF THE SUB-COMMITTEE ON EMERGENCIES AND REFERENCE

DR. BARTON: The resolution authorizing the Committee of Reference and Counsel to receive and disburse funds was brought before the Committee at its last meeting late in the session. There was not time for full discussion and the matter was referred back to the Committee of Emergencies and Reference for further consideration with instruction to report directly to this Conference. This report here presented in print has the unanimous approval of the Committee of Emergencies and Reference. Copies have also been put into the hands of all the members of the Committee of Reference and Counsel, and, so far as I know, has their unanimous approval.

The report is as follows:

*Report of the Sub-Committee on Emergencies and Reference of the Committee of Reference and Counsel to the Foreign Missions Conference upon the subject of the receipt and disbursement of funds by the Committee of Reference and Counsel.*

At the meeting of the Committee of Reference and Counsel, held in New York on the 5th of December, the question of the receipt and disbursement of funds by the Committee of Reference and Counsel was referred back to the Subcommittee on Emergencies and Reference, to which for this purpose Mr. James Wood was added, the same to report directly to the next meeting of the Foreign Missions Conference. The following report has been put into the hands of Mr. Wood and all of the members of the Subcommittee on Emergencies and Reference who are in this country, and it is now presented as the report of that Committee to the Conference, with the request that the Conference give the matter consideration on behalf of the Subcommittee on Emergencies and Reference as well as on behalf of the Committee of Reference and Counsel. The report which the Subcommittee herewith presents is in terms as follows:

The Committee of Reference and Counsel of the Foreign Missions Conference of North America is a Committee of that Conference, and derives its authority from that body. The entire membership of the Committee is appointed by the Con-

ference. The authority under which the Committee acts is expressed in the following terms, taken from the constitution of the Conference:

"The Committee of Reference and Counsel shall act for the Conference in the oversight of the executive officers, in maintaining suitable headquarters, in arranging for the annual meeting, in coordinating the work of the various committees, boards, and commissions of the Conference, and in the consideration of policies and measures relating to foreign missionary interests both at the home base and on the foreign field, in so far as these have not been specially committed to some other committee. The Committee of Reference and Counsel shall also act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other regular or special committees."

This Committee, thus created and controlled under the direction of the Conference, has become incorporated under the direction of the Conference by act of the Legislature of the State of New York. By this act of incorporation the Committee becomes possessed of certain legal and judicial powers not derived from or possessed by the Conference. By charter the incorporated Committee of Reference and Counsel becomes possessed of all the powers which by the general corporation law of the State of New York are conferred upon corporations, and it thus becomes capable of taking, holding, and acquiring by deed, gift, purchase, bequest, devise, or other manner any estate, real or personal, in trust or otherwise, which may be necessary or useful for the use and purpose of the corporation, and of disposing of the same, "to aid and promote the work of foreign missions as represented by the Foreign Missions Conference of North America."

How far and in what way this Committee created by the Conference shall exercise this juridical power in the common missionary interest of the work of the Boards composing this Conference, the Conference itself must decide; and in order to secure such a decision we come to the Conference for action.

There will probably be no disposition to reconsider and revise the original purpose for seeking the incorporation of the Committee; namely, that it should be legally able to receive and administer the funds given by the Missionary Boards represented in this Conference and by outside parties for the purpose of providing a general foreign missionary headquarters in New York, maintaining there a Missionary Research Library, and for promoting other missionary projects common to the interests of the Boards represented in the Conference.

Neither is it expected that the Conference will be inclined to criticize or object to the Committee's receiving funds, as it

#### Reference and Counsel

is now doing, and making appropriations annually, if it seems wise to continue so to do, for

1. Meeting the expenses of this Conference.
2. Building up and supporting a Missionary Research Library.
3. Aiding in the making of a Missionary Survey in India.
4. Providing for the making of a Year Book of Missions for India.
5. Assisting financially the National Missionary Committees:
  - (a) In Japan in the promotion of its general and evangelistic work.
  - (b) In China in the maintenance of its office and the promotion of the work of the Continuation Committee.
  - (c) In India in its general expense of the National Committee.

This the Committee has been doing for some three years previous to its incorporation, and is now continuing to do as an incorporated Committee.

In these various ways, as our annual budget clearly shows, this Committee has received, appropriated, and disbursed annually for three years about \$70,000, and all in the interest of the work of the Missionary Boards represented in this Conference.

In order that there may be a perfect understanding between the Committee of Reference and Counsel and the Conference, and in order to answer a question that has recently been put to the Committee bearing directly upon this subject, the Committee of Reference and Counsel, through its Sub-Committee on Emergencies and Reference, to which Mr. James Wood was added for this purpose, now asks the Conference for favorable consideration of the following:

The Foreign Missions Conference of North America recognizes with approval that its Committee of Reference and Counsel, acting as the Executive Committee of the Conference, has received, appropriated, and disbursed annually during the last three years funds to the amount of about \$70,000 for use in this country and for interdenominational work in Japan, China, and India, and all for interests in which the Missionary Societies in this Conference are directly interested.

Recognizing that in the future other and additional funds may be intrusted to the Committee, intended for aid to co-operative agencies and work in this country and in various mission countries, the Conference approves of the Committee's receiving such gifts and so using them, provided such reception does not demand the exercise of administrative responsibilities in mission fields, and provided also it does not involve any of the Mission Boards represented in the Conference in moral or financial responsibility.

This report is respectfully submitted with the request and hope that the Conference will be inclined to take favorable action upon the last two items as asked for in the report.

CHAIRMAN DE SCHWEINITZ: These resolutions or these recommendations are now before you. As Dr. Barton has

#### Reference and Counsel

pointed out, they have had the most careful consideration, first of all by experts, and then by this sub-committee; and all the other members of the committee have had copies in their hands to consider the action here proposed. The subject is now before you for debate. I do not desire to cut off debate or questions, but if you want to vote at once, I will put the question.

The vote was taken on the Special Report of the Committee of Emergencies and Reference, and it was adopted unanimously.

The Report of the Committee of Reference and Counsel was then adopted as a whole.

## RELIGIOUS NEEDS OF ANGLO-AMERICAN COMMUNITIES ON THE MISSION FIELD

MEMBERS OF THE COMMITTEE: Robert E. Speer, Chairman, Stephen Baker, S. H. Chester, F. A. Horne, R. P. Mackay, Alfred E. Marling.

IN THE ABSENCE OF DR. ROBERT E. SPEER, THE REPORT WAS  
PRESENTED BY THE REV. GEORGE T. SCOTT, ACTING  
SECRETARY OF THE COMMITTEE.

Tuesday Morning, January 15

MR. SCOTT: This report has been printed, and copies have been distributed to members of the Conference.

The general effect of the war on these union churches abroad has been adverse in some particulars and favorable in others; it has its compensations there as well as at home.

While Dr. Good was leading us in the opening prayer, I thought that on the foreign field these representatives of ours have a sort of Garden City Conference every week, where the missionaries of every Board in these great cities of Asia and Latin America gather together devotionally, and the neighborhood comes in, and the tourists come in, as they visit us here in the evening from the hotel, and they have a Garden City Conference Sundays, and in many of the places on Wednesday nights, these representatives of ours abroad.

The report is a brief one, partly so in the hope that it will be carefully read. There are only four pages of narrative, and then a page or so of finance. Crowded into these little paragraphs on these churches are a few facts that are well worth reading and knowing.

Special mention perhaps should be made of the Tokyo church and the splendid way in which it has worked under Dr. Doremus Scudder, who went to Tokyo a little over a year ago from Honolulu. The new Union Church is a power for Christianity. Special mention should be made also of the great trial which the Mexico City church has been undergoing, as we may well believe. Rev. George Lenington, formerly of the Dutch Reformed Church of Staten Island, started his ministry early in the year and is serving with great acceptance in Mexico City.

Three churches speak of the special need for buildings. In Peking they meet on a noisy street corner, in the auditorium of the Princeton Y. M. C. A. building. In Tokyo they meet in a native Methodist church. They need their own building, and they are starting to collect funds for it. And in Rio de

Janeiro they meet in the Southern Methodist native church. We can easily imagine the conflict of hours and the little frictions which may arise in these places in trying to have two quite different organizations occupy the same building. And the young men, who constitute such a large proportion of the English speaking element in these cities, need certain institutional features in an American building, to be attracted to the religious worship and religious life we would like to have them hold to when they go abroad.

The pastor of one of the churches in the Canal Zone was in the country less than a year ago, and your committee helped him in financing the building at Balboa Heights. About twenty-three thousand dollars was raised, and the church has now built a basement, and later they hope to get funds to complete the building, which will seat six or eight hundred, and hold a Sunday school, as they have at present, of six hundred scholars.

Your committee on two or three occasions has been asked to call pastors. The policy of your committee has been only to nominate, and let the church call the pastor. Your committee would like still to adhere to that policy in spite of the recurring requests from abroad that the committee call pastors.

The Tourist Directories have served a useful purpose. The Latin American directory, of which your committee printed ten thousand, a few years ago, at a cost of four and one-half cents apiece, which could not be printed for less than twenty cents now, has been exhausted. It is not thought wise at present to reprint it. Of the Asia Directory there still remain about three hundred, which your committee is trying to use judiciously. They are still being supplied to steamships, and distributed through foreign Y. M. C. As. These little books we feel have been very useful.

The financial statement you will find in the report. The committee would express its gratitude to several boards, notably the Canadian Presbyterian, the Southern Presbyterian, the Reformed Board of America, the Reformed Board in U. S., and the United Brethren, and the International Committee of the Y. M. C. A., for the increase they made this year, at the committee's earnest request, to help take care of the budget.

You will notice in the last column of receipts the item, "Through the Committee (Special for 1917), \$1,850." The Boards came that far short of caring fully for the needs of the Committee, and the Committee by special effort raised the amount through friends.

The expenditures are \$3,000 larger than before, Tokyo coming in for its grant in aid, and transportation being excessive

#### Anglo-American Communities

during these war times. The transportation item of \$2,100 has never been so large.

### THE REPORT FOR THE YEAR 1917

The effect of the war seems on the whole to be adverse to the work of the Union English-speaking churches on the Mission Field and yet it brings its well-known compensations there as well as in church life in America. Several churches report the return home of many men to take part in the war, that the increased cost of living makes the pastor's salary inadequate and that the constituency finds difficulty in increasing its financial support. Three churches in the capitals (Peking, Tokyo and Rio de Janeiro) of three great nations stress emphatically the urgent necessity of buildings of their own if they are to meet the need and opportunity. The general tone of the field reports is encouraging and optimistic: however one pastor struck a common note in saying: "Nevertheless the church attendance forms a deplorably small percentage of the foreign and professedly Christian population of the community." Last year your Committee assisted or had other direct relation with the following Union Churches:

*Manila:* REV. BRUCE S. WRIGHT is the pastor. There is an English-speaking population of 4,000, of whom 3,000 are Americans. The Union Church has 345 members; 53 were added during the year. The average attendance mornings is over 200, evenings is over 100, and at Sunday-school is 170. The Women's Auxiliary, Boy Scouts, Camp Fire Girls and large Adult Bible Class are active organizations. The Budget of \$6,000, including benevolences, was secured through an every-member canvass by eighteen teams. "The Endowment Fund Society" bought a \$500 Liberty Bond for the Church Endowment Fund. In three years, the Church has had identified with its work members of twenty-two denominations and of sixteen white nations. The pastor's three-year term of eminently useful service expires in April, 1918, and the Committee is asked to nominate a successor.

*Hankow:* REV. ARNOLD FOSTER is the pastor. The Union Church here is vigorous and self-supporting. It has asked the Committee to assist with the building fund: the Committee has been able to secure \$500 for this purpose during the year and may be able to raise a like amount next year if Hankow still needs this assistance.

*Peking:* REV. CHARLES F. HUBBARD, D.D., served the Church helpfully for a term of three years and a half and recently returned to America. Although the pulpit is being well



supplied, a new pastor should go as soon as possible; Dr. Hubbard's full, interesting field report contains the following: "The outstanding feature of this work is the diversity of the social, national, and denominational elements. The opportunity for reaching the English-speaking educated Chinese and Japanese is important and hopeful. Among Catholics, both of the Roman and the Greek churches, we find, too, occasional opportunity of helpful ministry. During this past year there have been added to the population more than a hundred souls through new American enterprises. After the great war is over there may be expected a considerable influx of foreigners. The Union Church needs a 'local habitation' of its own, a new church building, with associated parish house for Sunday-school, prayer-meeting, and social gatherings, and with library and reading-room and young men's club facilities. All the great nationalities of the world are included in our fellowship, and from twenty-five to thirty different denominations; a genuine unity of spirit is secured by emphasizing the great common essentials of Christian faith."

*Yokohama:* REV. WILLIAM MARTIN is the pastor. The English-speaking population of 2,250 includes 400 Americans and 1,100 British. The Church has 103 members, of whom fourteen were added during the year. The average attendance at morning service is 100, and 105 at Sunday-school. The Pastor's Aid Committee calls on newcomers, and tourists are invited through the hotels. The work has been well maintained during the year in spite of rather severe losses through the war, removals and deaths.

*Kobe:* REV. WILLIS E. PARSONS, D.D., is serving as pastor for a short term succeeding the Rev. Stanley F. Gutelius who returned to America last spring. The membership is fifty-four, nine being added during the year. The morning attendance averages about 90, with about half that number at night. The Sunday-school has six classes with sixty in attendance. The Church serves many tourists en route to other ports. A new, permanent pastor will probably be needed next fall.

*Tokyo:* REV. DOREMUS SCUDDER, D.D., has served most successfully his first year as pastor of this new organization. Two hundred and seventeen members have been received. The average attendance at church is over 150 and about 70 at Sunday-school. The School and Women's Society help in the support of local charities. Services are held in the Ginza Methodist Church (Japanese); the usefulness of the Church would be greatly increased by a plant of its own, toward which more than \$8,000 has already been raised. The Church appeals to friends for \$35,000 for site and building.

#### Anglo-American Communities

*Mexico City:* REV. GEORGE C. LENINGTON, formerly pastor of the Dutch Reformed Church in Tompkinsville, Staten Island, N. Y., entered this pastorate last February. Through an extremely difficult year, the Church has faithfully served the Kingdom in that distracted capital. The English-speaking population now numbers about 1,800, of whom over 1,000 are Americans. The Church membership is ninety-six, 30 being added this year; twenty-five of the total are missionaries. The average attendance at church is fifty-five, and at Sunday-school is seventy-six, with two adult Bible classes. There have been practically no tourists in Mexico during the year. New features are mid-week meeting for Bible study and prayer, a Sunday evening service, and a Communion Class for young people.

*Panama Canal Zone:* The Union Church is a collegiate organization with congregations at several points. *Balboa Heights* reports a year of progress with the REV. SIDNEY S. CONGER as pastor. Of the 5,000 English-speaking residents, 225 are members of the Church, 61 being added last year. The morning and evening attendances average 175 and 80, respectively, and Sunday-school 300 with 100 in the Sunday-school at Ancon. An active Christian Endeavor Society, a Teachers' Training Class and prayer meeting at both Balboa and Ancon are helpful features. A first-class ground floor of what is planned to be a large, well-equipped plant has just been completed by a building fund of \$30,000, two-thirds of which the pastor solicited in the States last winter. Mission work is done among the Chinese and other races on the Zone and financial aid is sent abroad. At *Christobal*, REV. JOHN C. ABELS, pastor, 81 have been united with the Church in the past fifteen months, but the many losses leave the membership only 100. As Deaconess of the Church and as principal of the Chinese Day School, Miss Lucy Bittinger, formerly of India, is serving. The Chinese on the Zone have no religion and it is hoped that the day school and Sunday-school for them may make the next generation Christian. *Gatun* is the headquarters of the REV. RAYMOND E. MARSHALL, who went there after graduation at Drew Seminary last spring. The REV. GEORGE A. MILLER of the Methodist Mission in Panama gives part time to the work of the Union Church. The low ebb of religious life makes fishing for men difficult and discouraging, but the workers are not disheartened.

*Rio de Janeiro:* REV. ISAAC B. HARPER, formerly pastor of the First Methodist Episcopal Church of Terre Haute,

Indiana, reached the field last April and has been leading the congregation forward in a very commendable way. Of the 3,000 English-speaking people in Rio, only 500 are American, the rest being British. The Church has 130 members, of whom 37 were added during eight months of last year. The average morning attendance is 50; occasionally there is a second service on Sunday. The Ladies' Guild is a recent and active organization, the work of which included a circulating library. Special effort is made by the pastor and the Guild to secure the interest and co-operation of new arrivals. The monthly church paper, "The Community Outlook," is very popular and helpful. The congregation worships in the Brazilian Methodist Church and is greatly in need of a building of its own.

*San Juan, Porto Rico:* The Presbyterian and Methodist congregations are now holding joint services; a Union Church is proposed. Our Committee, at their request, nominated as pastor a competent Methodist to whom a call was extended; circumstances arose which led the nominee to decline and the congregation has now called another pastor. The combined membership of the two churches is about 100, with a constituency of about four times as many among an English-speaking population of from 1,500 to 2,000.

*Havana,* a year ago, seemed ready for a happy co-ordination of its three congregations into a Union Church and a local committee was formed to this end. Various circumstances, however, have made the step inexpedient, but we trust it will not be too long delayed as there seems to be a growing need for a strong, united leadership for the foreign colony in that increasingly important city.

*Santiago, Chile:* REV. W. H. LESTER, D.D., is the pastor. The Committee has been asked informally if it might be able to assist this Church if occasion arose, and we replied that the Committee stood ready to try to help in any appropriate way. The membership of the Union Church is about sixty, and the average attendance between 100 and 125. The Church owns a good, centrally located building with an attractive club room.

For the recurrent vacancies in these important pastorates abroad, your Committee will warmly welcome suggestions of suitable, available men.

*Tourist Directories.* The edition of the Latin American Guide is exhausted, but should probably not be reprinted at present. The Asia Directory continues to be supplied to tourist steamers and centers abroad.

Anglo-American Communities

FINANCIAL STATEMENT

JANUARY 1—DECEMBER 31, 1917

*Receipts*

Balance brought over from 1916 .....	\$ 919 69
Insurance on Tourist Guides lost at sea.....	53 00
Through the American Board .....	300 00
" " Canadian Baptist Board .....	50 00
" " General Synod Lutheran Board .....	50 00
" " Northern Baptist Board .....	550 00
" " Foreign Christian Missionary Society.....	200 00
" " Christian Woman's Board .....	50 00
" " Canadian Methodist Board .....	250 00
" " Methodist Board .....	500 00
" " Southern Methodist Board .....	200 00
" " Canadian Presbyterian Board .....	350 00
" " Northern Presbyterian Board .....	1,375 00
" " Southern Presbyterian Board .....	400 00
" " United Presbyterian Board .....	50 00
" " Reformed Board of America .....	290 00
" " Reformed Board in U. S. ....	200 00
" " United Brethren Board .....	100 00
" " World's Sunday School Association.....	100 00
" " Young Men's Christian Association .....	550 00
" " Young Women's Christian Association.....	25 00
" " Committee (Special for 1917).....	1,850 00
Total receipts .....	\$ 8,412 69

*Expenditures*

Peking Union Church .....	\$ 750 00
Hankow Union Church .....	500 00
Kobe Union Church .....	1,000 00
Yokohama Union Church .....	1,000 00
Tokyo Union Church .....	1,000 00
Mexico City Union Church .....	1,100 00
Rio de Janeiro Union Church .....	750 00
Transportation of Pastors to and from the Field.....	2,114 28
Cablegrams and Telegrams .....	43 02
	\$ 8,257 30
Balance on hand December 31, 1917.....	\$ 155 39

*Budget Proposed for 1918*

Peking Union Church .....	\$ 1,000 00
Kobe Union Church .....	1,000 00
Yokohama Union Church .....	1,000 00
Tokyo Union Church .....	1,000 00
Mexico City Union Church .....	1,200 00
Rio de Janeiro Union Church .....	1,000 00
Hankow Union Church .....	500 00
Transportation of two pastors .....	1,800 00
Cablegrams .....	40 00
	\$ 8,540 00

The Committee is deeply grateful to the six Boards that increased their contributions in 1917 and earnestly hopes that the other Boards will do the same this year, thus relieving their Committee of much of the enlarged financial burden of this growing work.

The terms of service of two members of the Committee, Dr. Chester and Mr. Horne, expire with this conference.

### DISCUSSION

DR. WOLF: We ought not to pass a report of this character without reference to the splendid character of the work which is being done. I speak advisedly, because I have attended a number of these union churches during my time in the East, and I want to say this: that it is the one place where because of circumstances, whether we want to unite in Christian work or not, we must unite for the great purpose of serving those who go abroad and who need the ministrations of just such churches as this Committee has been supplying in the great centres of the East as well as here on this western side of the world. The plea that has been made ought to be heeded by all the Boards. It is of the first importance that Americans who go to the East do not permit their religion to remain in cold storage, but that they link themselves up, if they go to any of these great busy cities, with one of those churches, and do what they can to further the interests of the religious life of our brothers and friends that go to the East, and who if they do not keep alive the spirit of Christ in them there will not be any credit either to Christianity or to the Church of Jesus Christ.

The vacancies in the Committee caused by expiration of the terms of S. H. Chester and F. A. Horne were referred to the Committee on Nominations by the Chairman.

The Conference voted unanimously to adopt the Report and to approve the budget for 1918.

## BOARD OF MISSIONARY PREPARATION

Wednesday Afternoon, January 16

### A REVIEW OF WHAT HAS BEEN ACCOMPLISHED

PRESIDENT W. DOUGLAS MACKENZIE, D.D., CHAIRMAN

This is the sixth time on which the Board of Missionary Preparation appears before this Conference to report on its work. We are very grateful indeed for the extended program which is made possible by the time allowed us at this Conference. I would like to say a few words in review of what has been done, and then give way to those who will lay before you the results of our more recent labors.

In this sixth annual report we might well summarize the labors of the past, and make clear to ourselves what are the actual problems that lie immediately before us; and I speak of us, not as the Board of Missionary Preparation, but as the Foreign Missions Conference of North America. None of you will ever forget, I hope, that this Board of Missionary Preparation, although it has such a distinctive name, is the offspring of this Conference; that you appoint us and finance us, and that we are responsible to you. And what I want to find out today is whether our findings, our conclusions, our proposals, lie upon the conscience of the Conference; whether the Conference has been indulging in a luxurious aside in appointing such a Board of Missionary Preparation, or whether this Conference feels that this is part of its work to which as a conference it stands committed; and I think I am speaking for the whole Board when I say we would like to know how far that committal goes.

The Board of Missionary Preparation at its start decided that it had nothing to do, for some time, at any rate, with institutions, whether administrative, educational or otherwise. It thought that its first task must be to explore the field assigned to it; that exploration has reached a climax this year, of which you will be hearing in a little while.

First of all, the Board explored so far as to discuss the various kinds of missionary that have to be prepared for the foreign field. For its second series of reports it appointed committees to investigate the methods of preparation that are required for the different types of missionaries that are employed by the boards all over the world. The third endeavor was a series of investigations into the different fields of the

world in so far as that investigation would throw light upon the question of preparation,—how to prepare for China, for India, for Africa. And then the last series was the study of the different religions of the world in order to discover how men and women may be prepared to take the Gospel to those who are under the sway of those religions. Now, that is a great program of work that has been done, with the assistance of hundreds of men and women all over the world, by the successive committees appointed under this Board, and which is now embodied or about to be completely embodied in printed reports. It is only just to say that Mr. Turner and Dr. Sanders have done the wheel-horse work in this from the beginning, and we have been most fortunate as a Board, and you as a conference of foreign boards, in having men like that, whose past training, scholarship, equipment and interest fitted them to map out, and whose energy enabled them to carry through this extensive program. I do not think that anywhere there exists a body of literature on this specific subject of the preparation of the missionary equal to that which this Board of Missionary Preparation has now printed, or is about to complete.

In addition to that, we have held a series of conferences with those responsible for the preparation of people for different callings. We had a conference of theological seminaries and colleges, to discuss the theological preparation of missionaries; of leaders in women's work, to study the preparation of women for their fields of labor; of educators, specialists in the field of training for educational careers, to find out what they could contribute to our knowledge; and we have had a conference of medical men, to consider the preparation of medical missionaries for their career. The reports of all these conferences have been embodied in our annual volumes.

Now, what is the result of this series of conferences and reports? What is the next thing we must expect as the result of the labors of the Board of Missionary Preparation?

Am I right in saying that those who have studied in any measure these successive reports and understand the breadth and significance of the work of this Board, are convinced that there is imperative necessity for a more severe, a more carefully considered, and a more prolonged training of the missionary? Is it not proved that for a life work which is in these reports proved to be so difficult, so intricate, so responsible, a much longer time of preparation is required?

#### Board of Missionary Preparation

When one thinks of what people are going through in order to prepare for work in the medical world, or in the legal world, and then remembers what is implied in carrying Christianity to the Hindus or the Chinese or the Japanese, or the Africans. I am appalled at the fact that we should be unwilling to consider more than two and a half years of special preparation in a theological seminary (we gloss over the littleness of it by saying three years; it is only two and a half years at the best) and that we should be content to send out a great many other workers into the field who have had far less than two and a half years of specific preparation, for so tremendous an undertaking. I do not believe that there is any undertaking in the world so great as this, making such demands on the discipline of the mind, on the culture of the moral nature, that really is carried on so small a basis of educational preparation. That is a very heavy indictment, I know, against our present methods. I believe that our reports have only to be read intelligently and by a fair mind to bring that fact home to every man or woman who reads them.

We have now a wider and deeper view of the work of the missionary. We have a work that reaches out into every part of the life of the communities in which our missionaries are laboring, and we have a situation created in which the conditions of the field are undergoing alterations at an increasingly rapid rate. All over the world progress is being made with great swiftness. Who could have imagined when our first missionaries went to Japan, at the opening of that empire to western civilization, that in the year 1918 we should be receiving, as I received in Hartford the other day, a group of Japanese headed by a brigadier-general who are going over to France as Christian leaders to find out if they can be of any service to the British and Americans in the conduct of the moral and religious welfare of their armies in Europe? Who could have dreamed in 1870 that that would have been possible today? I spoke with that General, introduced him to the Governor of Connecticut, so as to show him all the courtesies within my small reach, and was proud of the fact that a general of the Japanese army had actually come with credentials from the Young Men's Christian Association in Japan, with his son and two other companions on an errand like that; and I thought to myself, Well, now, what are we doing or what are we going to do in the preparation of the men and women who are to labor in Japan among people like our visitors?

When one remembers how rapidly the universities in Japan have developed since the government established its imperial



university at Tokyo; how rapidly things will go in China once China is awake and creates her own national system of education; when one remembers the educational problems that obtain in India, that have been hampering the educational work of our missionaries there for two or three generations; how rapidly in Africa the governments will have things worked out as they take hold of the education of the natives—we may find we are running behind and trying to catch our breath to keep within sight of the education of the Negro in Africa—I say what are we doing to prepare young men and women adequately to meet that situation?

Everywhere else intellectual training is becoming more severe and prolonged. The result of the war is going to increase the demand for severe education. The days of easy-going preparation for life at home are in America very nearly coming to an end. It will not be possible very much longer to find young men of twenty-one approaching the end of their college course without the least idea of what they are going to do in life after they get through the senior year. We are getting past that stage. We are going to be forced to begin the training of young men and women earlier for specific careers. The whole tendency of pedagogical investigation is leading up to that. And now the history of the world is going to force America to begin the training of its young men and women for specific careers, and to train them more severely than they have ever been trained for anything except in the best and highest of our institutions of learning—train them for whatever lies before them. The missionary must be included in that program of the new world.

Moreover, another result of our reports is the discovery that the period of preparation must be, in our idea at any rate, prolonged. It looks as if our missionaries were beginning to suspect that the full status of a missionary, to stand equal with the leaders of the work in any field, were conferred too soon upon young men and women who are entering upon their career. The whole tendency of our discussions has been to say that a man's or a woman's preparation, for full responsibility in missionary labor does not seem to be reached until the end of the first furlough. The first five years ought to be regarded as a process of learning, and even the first furlough as an opportunity for more thorough specialization in that field, which each missionary has discovered now, as it could not be discovered before, to be his or her own peculiar field of labor for the future. And let me say that one argument in favor of this is the discovery I have made as an educationalist that you cannot put up to a young man or a young

woman a stronger argument for a long severe course of study than to suggest it to them in this way: You say you are twenty-seven or twenty-eight years of age, and you think it is too late to begin a three years' theological course. You think it will be much better to go out now and begin to build up the kingdom of God than to be spending those three years in preparation. Now, here is my answer: You expect to serve God from about the age of thirty until seventy. That is forty years, if you are spared and in good health until you are seventy. Suppose you go out now. You will have forty-three years. You are a nice, good fellow; you talk well, you mean well; you can read and write and you can do a few more things; and you have got all the education you think sufficient. Very well; your ministry for forty-three years will be on *this* level. Now, suppose you take three years off the forty-three and put them into strenuous training of your mind—not merely the acquisition of knowledge, but the discipline of the mind to think in certain ways, and the heart to feel in certain ways, and the life to move in certain directions. Suppose that you concentrate three years upon that task of shaping your personality and instructing it and disciplining it for that career of forty years. It will be on *that* much higher level the whole forty years. Which does God want? Forty-three years, very useful, more or less happy on an easy level, or forty years on the highest levels? Which does God want?

I have never had a student resist that plea for three more years of study. My plea is that the boards of foreign missions do not resist it. That argument applies not merely to the man who is fumbling towards his career and does not know what the steps to a great career are; but to the board which must help him to see the standard of efficiency at which he must aim. It is a great task and the most solemn responsibility to see whether that man's life and the average life of all the men the boards are going to train henceforth shall be on this level (indicating a low level) or shall be on *that* level (indicating a higher level); and whether a year, or two years, or three years spent here at sacrifice just now will not ultimately raise the level of the whole field, if you are putting people like that into the field year after year.

As the result of our investigations, it is quite clear that we must begin missionary preparation earlier. Every student volunteer in the country has somewhere on the dim horizon of his imagination a Board of Foreign Missions. He occasionally sees a board secretary's face at a meeting, is addressed by him, and he makes distinct and real for a moment that vague something, a Board on the horizon, and he knows that that Board

on the horizon is the institution that ought to command him, take charge of him at once, take him by the hand and lead him. He ought to be in touch with the Board, from the time he first begins to decide upon the direction of his career, not while he is closing his college course; still less, God knows, when he is closing his theological course. He ought to be guided in his whole course of study after making his missionary decision and disciplined for it in the plastic years when his nature yields to every suggestion and to every determination of his will and of his purpose. And it seems to me that we cannot ask anything less, or anything more or greater, than that so early the grip of the Board on the young boy and girl should be a real grip and a directive agency, and as long as possible.

Now, what does that mean for you secretaries and members of the Boards? Will you forgive me for saying that it seems to me as Chairman of the Board of Missionary Preparation that is reporting to you, very humbly, of course, that the next step, would be a conference that is not managed by the Board of Missionary Preparation, but a conference that is managed by the Foreign Missions Conference, for the sole purpose of working out the problems of administration, of organization, and of the expenditure of money, bearing upon the selection and preparation of missionary candidates. That is my message to you today, brethren. I came longing to be able just to put the facts, as I have put them, before you, and then to say as I say now, it looks to me as if the hour had come when the Boards should not feel as if we were just pushing them on, and they were taking a little step as they felt the push irritating them. I feel as if we ought now to take another great step, and that will be taken if the boards will say to themselves: here is all this literature; here is all this minute and exhaustive study of the problems. Now, what are we going to do about it? We certainly cannot go on selecting and dealing with our candidates and sending them out as we have been doing to this hour. I could give you illustrations of what seem to me to be exceedingly dangerous ways of handling the young people who are going out next year into missionary fields, actual illustrations that have come under my own observation and that I have had to handle. I feel as if the great boards that are represented here are now in the presence of an actual task for which they have a supreme responsibility, and that is of reconsidering and revising, of their own motion, the whole system of selecting and training and appointing their young missionaries.

Mr. Chairman, I do not think I have ever said anything to this Conference with more conviction. I have never said anything about missionary preparation with more evidence behind me. I trust if I seem too urgent—I hope none will be disposed to say too arrogant—I hope I may be forgiven. It is simply because in the present hour of the world's history and the Church's needs, in the development of educational ideals and professional training, I think it is no longer in the hands of just a board of studies like ours, but in the hands of the men and women such as those who are here administering the affairs of the kingdom of Christ all over the world,—this work of carrying out the task which, however imperfectly, yet I think not altogether without some success, we have tried to study, outline, and lay before you.

### DISCUSSION

MR. W. HENRY GRANT: Does Dr. Mackenzie mean to suggest that the best men that the board can send go and see these men in the seminaries and in the colleges?

DR. MACKENZIE: No, I think it lies behind that.

DR. GEORGE HEBER JONES: Is it Dr. Mackenzie's idea that in acquiring this specialized and intensive training to which he has made reference, there should be a readjustment of the courses, so that the candidate for the mission field should stand related only in a limited way to the old line forms of theological education and training for the ministry, and that we should map out on an entirely new basis definite courses of training for missionary candidates?

DR. MACKENZIE: That subject was dealt with in one of our reports, which was the result of a very carefully organized conference of the theological seminaries of the United States and Canada; and that, or Mr. Grant's question, is not the region in which my mind is moving at all, so I must be peculiar and unfortunately clouded in my utterances today. To put it as simply as possible, what I want to see is the boards' saying, these reports make it clear that we have really no studied system of selecting, training and appointing candidates. That is the first thing. The second thing is that the boards should say, now let us find out in conference, and then each board in its own way for itself, what amount of reorganization, what amount of new money, what amount of new officials, what amount of new work must be done by us at headquarters in order to bring up to the proposals of these reports our whole method of selecting, training and appointing our new missionaries. That is what I want, sir. It is behind all these individual questions as to this course or that course—behind

all that. It is as to whether the boards now feel that it is laid upon them to have a *revolution* of their methods in this regard. Now, they have had revolutions in methods in other directions, and I feel that here just now the call is a tremendous one, in this very hour of the world's and the church's crisis the call is a tremendous one; and I do not know any greater appeal I could make to the boards at this moment than to say: Brethren, what is the quality of the men and women you are going to send out now in the years that lie ahead? You are going to make new history now in this matter. Will you get down to it and really reconsider, at whatever increased cost of money and official appointments may be necessary, the whole question of the way in which a board now-a-days, in this new world situation, ought to select, and to train for the years between eighteen and thirty, and then ought to appoint and consecrate to the world and to Christ the young men and women who are coming from the colleges teeming with passion, with idealism, and with only the faintest notion of what it is really to get a thorough preparation for the great career of a missionary of Christ in a foreign land.

DR. CORNELIUS H. PATTON: We are on the eve of rather important decisions springing out of this paper. I will not attempt to express any opinion on the general proposition. But one point I would like to ask Dr. Mackenzie about. In general I find myself, as one who deals with candidates, in sympathy with getting into touch with the candidate at an earlier period, trying to help him direct his course so that he may turn to the board not only better prepared but better acquainted. But there are certain administrative embarrassments connected with that, which I would like to put before Dr. Mackenzie. For instance, this year we have had an instance that has caused us more anxiety and heart-burning—not only us, but the candidate—than perhaps all the other candidate cases put together, just because we did that thing. We practically did attempt to direct the candidate from college up, suggested courses, school, and so on, only to come to the conclusion most regretfully at the end that he could not qualify; and a greater tragedy I have not dealt with, full of anxiety for him, and to us a waste of time. We do not object to that so much; but we had shaped that man's course largely, he had specialized, and then we are accused, not only by him but by his associates, even by some members of the faculty, that we had led that man along, "he had done what you told him to do, and then you turned him out." He has fitted himself for this thing, and that is a thing he cannot do. Now, how can we do that? How can we take hold early in that definite

#### Board of Missionary Preparation

way without appearing to the candidate to commit ourselves and become responsible in a degree that would not be wise?

MR. MORNAY WILLIAMS: From the point of view of a member of one of the boards, that which lies in Dr. Mackenzie's mind may be illustrated, to myself at least, by what has happened in my own profession, the law. I have been for some time a member of the committee on professional ethics of the New York County Lawyers' Association. That was a case of the Bar of the city becoming conscious that there was a standard to be attained which had not been attained ethically by the Bar, or by large numbers of the Bar at any rate, and that there ought to be a leadership in the setting up of a professional standard, arising from the men themselves. Now, if I apprehend at all what has been in Dr. Mackenzie's mind, he feels that the Board of Missionary Preparation has led the way in finding the present state of facts; that they do not want to go forward themselves to elaborate them or set down rules, until the boards which are sending out missionaries have come to such consciousness of existing conditions and such a determination to change what he apprehends to be the present state of things, that they will themselves initiate a plan by which they can go forward; that no one board can very well do it; that if one board does do it, the kind of things are going to happen which Dr. Patton has just indicated, but if the boards unitedly take the matter up on the basis of the data already arrived at, then they can come together and by a specific conference, having before them this whole question of candidates for all boards, obtain a survey of the field under conditions similar to that which they have obtained in such a conference as they held in New York some time ago on Africa, where the question was the survey of the field and the uniting of all boards that had to do with the field in a policy that should adequately cover Africa. Dr. Mackenzie makes the suggestion, not that the Board of Missionary Preparation or any single board should take this matter up, but that a further conference should be held among the boards to consider what further step should be taken in view of the findings of the Board of Missionary Preparation.

It seems to me that this is very timely. We have in our denomination at least, a number of young men who, rightly or wrongly, fancy that the board has not always been responsive to their conditions. I do not think they are right. But if there is any feeling on the part of candidates, or men who suppose themselves to be candidates, that the board is not rising to the situation, it is high time that the board, and all the boards, should take such steps that the young men who

are going to the foreign field should feel that they have behind them the moral weight of those they are to represent.

REV. H. F. LAFLAMME: Immediately following my return from India I served as a traveling secretary of the Student Volunteer Movement, and in my work in colleges, universities and theological seminaries, I felt that we did not begin early enough. Many men said to me at the universities and professional schools, "If this appeal had come to me early in my experience it would have been much easier to settle the question; but it comes after I have decided on my life work, and I have spent a good deal of time training myself for another form of service. Is it wise to change my course now?" The difficulty which Dr. Patton has mentioned is very real and one which our boards should not shirk. We have to begin at an earlier age to get in contact with men and women who are to become missionaries. Our boards should begin with them as soon as they volunteer and follow them up in order to see that they secure the right kind of training for the work to which they will be assigned when they reach the mission field.

On motion of Mr. Mornay Williams it was voted to refer to the Committee of Reference and Counsel Dr. Mackenzie's suggestion that, under the auspices of the Foreign Missions Conference, there be held a conference to consider "the problems of administration, of organization, and of the expenditure of money, which bear upon the selection and preparation of missionary candidates."

### REPORTS OF COMMITTEES

MR. TURNER: The chairmen of several committees of the Board of Missionary Preparation will now present their reports to the Conference as follows: Prof. Edward W. Capen will present the Report on "The Presentation of Christianity to Hindus"; Prof. Harlan P. Beach, the Report on "The Presentation of Christianity in Confucian Lands"; Pres. Charles T. Paul, the Report on "The Presentation of Christianity to Buddhists"; and Dr. Charles R. Watson "The Presentation of Christianity to Moslems."

DR. CAPEN: This report now comes before the Conference for the third time. Two years ago the late Dr. John P. Jones, of India, Vice-Chairman of the Committee, presented an outline of the report. Last year the first draft of the report was submitted. Since then it has been revised in the light of criticisms and suggestions received from a large number of missionaries; and we have added to it many items to make it of

#### Board of Missionary Preparation

greater value to missionary candidates. The report is made more useful by the addition of an annotated bibliography with suggestions as to courses of reading. Studies are also suggested for candidates who are to work among Hindus, not only to be pursued in college and training school, but also during their first period of service on the mission field. We have tried to make a report which will be human in its sympathy, not too technical, and yet thoroughly scholarly. I can commend it more heartily because I did not have so much to do with shaping the report as the late Dr. Jones.

PROFESSOR BEACH: Last year this report was presented to you in a second form. It has been greatly enlarged during the year and is now ready for the printer.

The general idea of the report as now issued is to give about two-thirds of the space to those who are preparing here in America for the work abroad. One-third is intended for those who are in China, Japan, or Korea, that being much less fully worked out for the reason that the junior missionary has the text before him and knows just what he wants in particular.

You get a little idea from just reading the main points of the table of contents as to what is in it.

Part I: Suggestions for candidates to the Far East. 1st the Confucian situation in the Far East. 2nd, Definitions and character of Confucianism. 3rd, The founders of Confucianism. 4th, Confucian literature. 5th, Later stages of Confucianism. 6th, Leading influences of Confucianism. 7th, Modern Confucianists and Confucian peoples. 8th, Missionaries to Confucianists.

Part II: Suggestions for junior missionaries in mission lands: Additional items concerning Confucian literature; additional facts in the development of Confucianism; Confucianism's contact with Christianity; the missionary attitude toward Confucianism; comparisons and contrasts between Christianity and Confucianism; transfusing the Christian message into life, and the needed power.

Then follow six appendices: Appendix A being studies of special value for those who are preparing here at home in the colleges and seminaries for missionary service in Confucian lands. Appendix B, a brief course of specialized reading for Far Eastern candidates. Appendix C, an annotated bibliography of literature in European languages. Appendix D, selected reading for specific subjects. Appendix E, books and tracts useful with work among the Chinese. Appendix F, Chinese words and proper names with their Korean and Japanese equivalents.



The bibliography consists of 250 books from other sources, which are annotated, every one of them, on the basis not of their general value, but their value for this particular purpose. In the appendices entitled "Bibliography of Literature" and "Selected Reading for Specific Subjects" the matter has been gone into in great detail; there are these annotations and the bibliography; then there are listed about 800 readings, not books, but particular books, particular pages, particular chapters, for a given paragraph in the report.

Now as you look through this Report, please bear this in mind: It was prepared, the first two-thirds of it, not primarily for students in the Kennedy School of Missions, the Union Theological Seminary, the Bible Teachers' Training School in New York, or at Yale. It was intended for persons who do not have such opportunities, consequently it is more elementary in its form than you would suppose.

When you turn to those several pages full of numbers, blank numbers and nothing else, you will say that there are too many references. Well, now, the reason for that came from eleven years' experience in the Student Volunteer Movement; where this kind of work obtains. Many young people who will use this Report will have access to a very few books. The larger the number you recommended, the surer the student is of finding something. Moreover, leading references are indicated in a special way and there is a special appendix for the person who wants to know the principal books.

PRESIDENT PAUL: Those who have been responsible for the preparation of the report on "The Presentation of Christianity to Buddhists" have felt very much like the group of students who were asked to write an essay on "The World and What it doth Contain;" and it is almost equally embarrassing to attempt to report in three or four minutes the results that have been attained.

We have recognized, of course, the immense difficulty of our subject because of the tremendous historical range of Buddhism, reaching over a period of more than two millenniums, and influencing more human lives, perhaps, than any other known religion. The vast geographical range of Buddhism, not simply in the past but in the present time, is another factor in the largeness of our task. We have had to consider the conditions in Ceylon, Burma, Siam, French Indo-China, the Himalayan States, Tibet, Mongolia, China proper, Manchuria, Japan, and Russia—both European and Asiatic. We have had to take into account the many-sided development and the

#### Board of Missionary Preparation

many assimilations of Buddhism. No religion has wandered farther from its original norm or ramified into so many complexities. Its tendency to combine and absorb other cults, however incompatible they may originally have been with it, greatly enhances the difficulty of compassing the subject in a single report.

Nothing daunted, the Report will aim to cover both the main divisions of Buddhist development, i. e. the Hinayana, dominant in Southern Asia, and the Mahayana, prevailing in the North. Because of the many countries to be considered the Report will be double the size of others in the present series.

Your Committee has been stimulated in its task by the fact that this is the first attempt that has been made in a co-operative and comprehensive way to work out an adequate Christian approach to the Buddhist mind and to the Buddhist world.

We feel that there are very many reasons why this Report should be prepared at the present time. There are millions of Buddhists, of those under the influence of Buddhism, who have not yet been reached by the Gospel. The paucity of Christian results in regions most strongly affected by Buddhism is a challenge to the modern Church. The modern revival of Buddhism in Japan, Ceylon and Burma is a practical problem confronting our missionaries. Again, Buddhist thought is beginning in a very subtle way to affect the thought of the West. The Christian message to Buddhists therefore should be clearly conceived and stated.

Now, this Report has passed through three stages. First of all, there was a general outline approved by the Board of Missionary Preparation, and then the first attempt to construct the Report according to the outline. That was presented to this Conference two years ago by the Board of Missionary Preparation, in galley form, and was here subjected to criticism. The report was rewritten in the light of criticisms received and so appears before you today.

In this form the Report has been sent to some of the leading Buddhist scholars of the world and to such missionaries as are qualified to speak for their respective fields in the different Buddhist countries. We have received replies from Ceylon, Burma, Siam, Sikkhim, Western Tibet, Japan, China and Korea. I hold in my hand the returned copy from Professor Anesaki, of Tokyo, giving us his annotations and suggestions for the final edition of the Report. Suffice it to say that the Report is now in the process of revision in the light of the criticisms and suggestions that have come to us from our correspondents in Asia and also in America: and it is

hoped that when the next Conference is held the Report will be ready for circulation.

In conclusion let me run over briefly the main divisions of the Report as it now stands.

In the opening section emphasis is placed upon the study of Buddhism itself on the part of the candidate and the missionary, and that implies a knowledge of the historic background. Accordingly section two is an introduction to Buddhist literature and history. Part three deals with the two great schools, Hinayana and Mahayana, giving the salient characteristics and present status of each, with mention of their numerous sub-divisions. Then follow paragraphs on Buddhist psychology, philosophy, mysticism, passivity and pessimism. Part four deals with the fundamental principles and teachings of Gotama. The next main division deals in a more extensive manner with the respective countries, classified as Buddhist today, with suggestion of special themes for study. Part six attempts a comparison between Buddhism and Christianity. There is a statement of the results thus far of the Christian impact upon the Buddhist world. The main part of the Report discusses the particular preparation of the missionary candidate for service in Buddhist lands. It includes suggestions for studies to be pursued before sailing and others to be continued on the field.

As regards bibliography, we have plans analogous to those Dr. Beach has mentioned in connection with his Report on Confucianism. There are 264 titles in the present list, which will be considerably extended. In addition to the general bibliography, it is our ideal to append special brief lists of recent Buddhist books and articles in the vernaculars of the respective countries where such materials exist. We have already some very important lists for Japan.

DR. WATSON: This report I think has all of the advantages of those that have gone before. Since it was presented a year ago, it has undergone a complete revision. Through my absence from the country, fortunately for the report, it came into the hands especially of Dr. Sanders and Dr. MacDonald, and I am delighted with it as it now stands. It is indeed a splendid report.

The importance of it lies here. Roughly speaking, I suppose there are about a thousand missionaries working in areas affected by Mohammedanism. There are by no means that number of missionaries directly related to work among Moslems; for there are many missionaries in areas where there are Moslems, who themselves are not working among Moslems.

#### Board of Missionary Preparation

As I look into the future it seems to me that we must within this decade see that number quadrupled.

Some one has said, "Tell me where God is at work, and I will tell you where your life and your money and your interest can be invested at the very highest rate of interest." As we think of this war, as we think of the non-Christian areas that are affected by it, I ask if there is any non-Christian religion that is so deeply affected by this war as the Mohammedan religion and the Mohammedan world? The significance of this war in the providence of God, so far as missions is concerned, seems to me to lie absolutely and pre-eminently within the Moslem area. And when God is working after this fashion so marvelously it is unbelievable that in this coming decade we shall not see a tremendous increase of activity on the part of the missionary forces.

Now, I said that the forces should be quadrupled, and quadrupled, it seems to me, along two lines: In numbers and by efficiency. Efficiency spells training. And believe me, if we are to work in the Moslem areas there must be specialized training.

I was deeply touched a year ago when this Conference sent to me in Egypt, in a moment of sorrow, and yet a moment of wonderful upholding, the message of sympathy and comfort that you did; and I sent back a message which Dr. Zwemer said would never get past the censor, not for the first three words, which thanked you for your message, but for the later words which said this: "Islam drifting from past moorings offers incalculable opportunity." Zwemer said that no "Islam drifting" would ever get past the British censor, but it seems to have come, and it is in the printed report. But it is true, brethren, it is tremendously true; and as you believe that the days to come must seize this opportunity for work among Moslems, I entreat you, I entreat you not only to double the numbers of the workers in the Moslem world, but to make them double again in their strength and their power by following up the lines we are seeking to open to you by way of this special report for special training for work among Moslems.

MR. TURNER: We have another series of reports which have never come to your attention. The chairman of one of these committees is Dr. Robert E. Speer. The chairman of another is President J. Ross Stevenson. As they have been prevented from being present, Dr. Frank K. Sanders, Director of the Board of Missionary Preparation, will present their reports.

DIRECTOR SANDERS: We are beginning a series of reports that deal with the personal life of the missionary. A year ago

a committee headed by Dr. Speer took up the consideration of the spiritual life of the missionary, both from the standpoint of the candidate and from the standpoint of the missionary himself. The first draft of this report has been printed not for publication, but for criticism. This report goes very carefully into the consideration of the basis of the spiritual life of the missionary, of the elements that must be conserved, and developed, and to some degree into the methods that must be adopted. The report, however, will be revised in the light of criticisms and suggestions which will come in from the correspondents to whom this first draft has been submitted.

President J. Ross Stevenson is the chairman of another committee which is studying "the intellectual and the social and the practical life of the missionary." This report has not gone beyond the stage of the outline, and many of you, I presume every missionary secretary here, has received one of those outlines, and very many have sent back most helpful comments and also have suggested the names of their missionaries on the field who would be very helpful critics. The first draft of this report will be sent throughout the Mission field during the next few months for criticism and suggestion; and in due course we shall present to this body the report, not in its final stage, but in a form for your full consideration.

MR. TURNER: The report on Preparation of Missionaries for Literary Work will be presented by Professor Edmund D. Soper.

PROFESSOR SOPER: This is in some ways the strangest of all the reports that have come up, because it represents one of the highest forms of specialization in our missionary enterprise. Very few missionaries will devote themselves entirely to literary labors, and so, as far as those who might be called literary workers and literary workers only are concerned, this report will touch very few. The fact was that in the beginning it was thought that all consideration of the problem of the preparation of the literary missionary might be appended to another report, and such was the plan. But as soon as consideration was begun it was seen that the report would run so far beyond what could be used as an appendix to another report that a special committee should be appointed. This special committee was appointed about two years ago; and while the report is not published as yet, it has already been printed twice and is now being sent to missionaries in all parts of the world for criticism.

There has been no lack of suggestions from those who have criticised the report. The difficulty has been that there is no unanimity, because in respect of the problem of the prepara-

#### Board of Missionary Preparation

tion, the designation, the appointment of the literary missionary, there are so many opinions that it seems literally impossible to get any opinion which is really the opinion of everybody.

There are two things which come out in the report which call for emphasis here: One is the need for the study which has been made. This has been emphasized most effectively by the workers on the field itself. That is, the missionaries show that we in America are far behind Britain in the production of literary work on the mission field; and if we had charts here today to show the disparity it would be humiliating to ourselves to find how Great Britain has gone far beyond us in the preparation of all kinds of literary work. So we in America must do far more in the future than we are doing now.

Then immediately following this first point came a problem seething with interest and so complex that it was almost impossible to arrive at any definite conclusions at first. But one conclusion became inevitable, that a man cannot be appointed to this special task like a medical missionary, or even like an educational missionary, to go to the field in order to do literary work. The one thing we have had to guard more carefully in the present printing of the report than any other was forced upon us by board secretaries in this country who have said, "You must not leave the smallest loophole of escape for any one who might come to believe after reading the report that there was the slightest chance for him to be sure of becoming a literary missionary when he went to the field." So that, strange to say, instead of boosting people on a little toward the mission field and helping them, this report is a kind of repressor to retard them, to keep them back. As some one expressed it, "If you should open the way to young men and women to become literary missionaries, you would hear from a whole lot of sophomores in college who would say, 'If I haven't any other gift, I have the literary gift; I can write; I know I can do that,' and you must absolutely keep that thing from happening." And so all the way through, in italics and in repetitions of all kinds, it has been distinctly stated that no young person can be appointed to the mission field with the assurance that he will become a literary missionary even after a period of service on the field.

Now, then, what could be done? The only thing was to state clearly the method of his appointment. That is, first of all, a man or a woman must go to the mission field exactly as any other missionary, and must show on the field that he is a missionary in every way. He must master the language like

any other missionary. And then after having won his spurs as a missionary, if he shows a tendency which all recognize as being a demonstration of the possession of the literary gift, then after a term of service he may be appointed as a literary missionary.

And then again came the problem: If men should devote their time entirely to literary work, it makes no difference how much ability they possess, is there not the danger of isolating a man and separating him so completely from missionary work that he might become dry and estranged from men and women? So that question was taken up.

Now, what we have tried to do is to study these problems, giving the result of investigations, and have now for the third time sent this printed report to workers of experience all over the world. We now say, "Having done all we know how to do to accede to the desires of the majority and to these that seem most worthy, come back with your replies, and we will try to go at it again." What we want to do is to see to it that ten years from now a large number of young men and women who have won their spurs shall be appointed for literary work.

### MEMBERS AND OFFICERS OF THE BOARD

MR. TURNER: The Constitution of the Board of Missionary Preparation provides that the Board bring to the Conference nominations for members of the Board and for the officers. On behalf of the Board I present the following nominations:

For members of the Board, terms to expire in 1921, to fill vacancies because of expiration of terms: Frederick L. Anderson, George Drach, James Endicott, Miss M. E. Hodge, John R. Mott, Charles T. Paul, Henry B. Robins, Paul Monroe, T. H. P. Sailer, Robert E. Speer, Charles R. Watson, Wilbert W. White.

By vote of the Conference those nominated for membership in the Board of Preparation were elected.

For the officers to serve during the year 1918-1919: Chairman, W. Douglas Mackenzie; Secretary, F. P. Turner; Treasurer, W. I. Chamberlain.

The officers were elected.

For Director of the Board for the year 1918-1919: Dr. Frank K. Sanders.

Dr. Sanders was elected.

Board of Missionary Preparation

THE BUDGET

MR. TURNER: The money necessary to carry on the work of the Board of Missionary Preparation is provided by the Committee of Reference and Counsel. Dr. Mott reported that budget this morning and it was adopted. I present at this time for the information of the Conference the proposed expenditures of the Board covering the fiscal year April 1, 1918 to March 31, 1919. As it has already been adopted it requires at this time no action by the Conference:

Expenses of the annual meeting .....	\$ 900 00
Work of committees of the Board .....	600 00
Salary and traveling expenses of the director.....	5,700 00
Conferences .....	400 00
Office Expenses .....	1,485 00
Printing .....	1,000 00
Executive Committee Expenses .....	400 00
Miscellaneous items .....	100 00
Total .....	\$10,585 00



## CO-OPERATION IN LATIN AMERICA

THE COMMITTEE ON CO-OPERATION: Robert E. Speer, Chairman, W. C. Brown, L. B. Wilson, S. G. Inman, W. E. Browning, G. B. Winton, J. H. Post, E. E. Olcott, E. T. Colton, H. C. King, G. N. Brink, S. E. Taylor, M. C. Allaben, Mrs. A. R. Atwater, E. F. Bell, F. L. Brown, J. G. Brown, Miss C. J. Carnahan, S. H. Chester, E. F. Cook, E. H. Rawlings, P. de Schweinitz, C. L. Fry, D. D. Forsyth, R. H. Glover, W. I. Haven, Miss M. Head, Miss M. E. Hodge, S. S. Hough, Mrs. W. F. McDowell, A. McLean, M. T. Morrill, J. R. Mott, J. R. Pepper, T. B. Ray, F. K. Sanders, G. Smith, Miss C. H. Spencer, W. A. Spicer, C. E. Tebbetts, C. L. Thompson, J. I. Vance, Mrs. K. S. Westfall, L. B. Wolf, Mrs. M. L. Woodruff.

PRESENTED BY REV. SAMUEL G. INMAN, EXECUTIVE SECRETARY

Wednesday Afternoon, January 16

MR. INMAN: I am sure that you are as disappointed as I am that Dr. Speer, the chairman of the Committee on Co-operation in Latin America, cannot present this report which has been printed and is in your hands. To him more than to any other is due the fact that we are able to present a report of such remarkable progress. From the very beginning of this idea of co-operation in Latin America, Dr. Speer has served as the Chairman of the Committee and has been the leading motive in this work.

It might be well to add to Dr. Barton's splendid statement concerning the work of the Foreign Missions Conference during the past twenty-five years, that the Panama Congress and the Committee on Co-operation in Latin America also grew out of this Foreign Missions Conference. At the session of the Conference in 1912 a small committee with Mr. Speer as chairman was appointed and directed to organize a Conference on Latin America, to be held here in this country. That Conference was held in 1913, in the Presbyterian Building in New York. Following that, a committee of five was appointed to continue this work, and that was afterward enlarged by the request of the committee itself, sent to the different mission boards, to elect their representatives on this committee. Out of the Conference and the work of that committee grew the Panama Congress. So you will understand the first paragraph in the report, which refers to the fact that the Committee on Co-operation in Latin America now represents thirty-one mission boards, practically all of whom elect their own representatives on the committee. So this com-

#### Co-operation in Latin America

mittee simply is an efficient channel through which the boards may carry out those projects which it is considered advisable to handle co-operatively.

We therefore have seven different officers, each one of whom has been allocated by his mission board which provides his salary.

It has been suggested that I might give a running account of my recent trip through Latin America, which would correspond in a way with the report which you have in your hands, as that largely outlines the work that we have done, especially on the field, during this last year.

First let me report the meeting in Mexico in the month of March (1917) when most people thought that it was impossible to have any kind of a meeting in Mexico. There were in attendance representatives from some ten different mission boards and over a hundred Mexican representatives, one man travelling about three thousand miles, from Hermosillo around through El Paso and down through Laredo and San Luis Potosi, Mexico, to be at that congress. At that time we simply laid out the map of Mexico before us and said, what can we do to help Mexico? Too long we have been thinking of what we could do to establish our own denomination, but this revolution has so upturned things that now we are willing to face up to the question of the whole of Mexico irrespective of our denominational progress. So the whole map of Mexico was laid before us. A number of readjustments were made from the Cincinnati plan, and it seems now that probably within six months, or a year at least, the whole missionary map of Mexico will have been rearranged. Already a number of the boards have made important readjustments. The Presbyterian board, for example, have given up entirely their work in the northern territory and removed to the south; and the Methodist Episcopal board have made changes in this part (indicating on map); and all of the boards are moving toward that map readjustment which will give us a great united program for Mexico. Also in this time of war, when most people have been thinking that all the missionaries were out of Mexico, there was opened on the first day of May a union theological seminary, with seven mission boards taking part, six missionaries giving all or part of their time to the work. The first five students who applied for admission represented five different denominations. We have also planned, and it is being rapidly carried out, the bringing together of the missionary presses, which will not only publish books but will sell books and will edit and publish a united paper for all of Mexico.

In Cuba, where co-operation has been very difficult in the past, where a number, too many, mission boards rushed in after the Spanish-American War, there was made during the last year a survey of the island; and after that survey was made, the secretaries of the boards with the Executive Secretary of the Committee on Co-operation met in Cuba and laid out a program of co-operation that would reach this entire island. In Cuba one man is giving his entire time to this inter-denominational work. He has also charge of a Union Depository in one of the main streets of the city of Havana, and in that way he is doing a remarkable work in the advancement of work in Cuba.

In Panama, strangely enough, where the Congress was held, we omitted the organization of a co-operative committee. However, on my recent visit that committee was organized, and a thorough survey of the Canal Zone and the cities of Panama and Colon was made. It is very evident that one of the great needs there is a Christian college which shall provide education not only for Panama but for the five republics of Central America and these three republics to the south. Do you realize that in all of this territory there is only one ordained missionary for every half million of the population?

In Venezuela, for example, there is only one to every million of the population. In all of the history of Venezuela but one school house there has been built either by public or private effort, and that was a military academy.

Down here in Ecuador there is the Christian Missionary Alliance, the only board from America doing work and that so far can hardly be called permanent. There has never been a church house of evangelical kind erected in either one of these three republics, and only ten evangelical buildings in all five republics of Central America. One of the results of that survey is to point out the need in Panama of a Christian college; I should say a Christian school, running all the way from the kindergarten up to the college.

The boards and their representatives decided to divide Peru into three different sections. The Free Church of Scotland having recently come into Peru, there are now three boards at work. The Methodists will have the central section; the Evangelical Union, the southern section; and the Free Church of Scotland, the northern section. That is going to provide for the occupation of Peru, the whole northern section of which has heretofore had no missionary, there are twelve provinces of Peru as large as Holland without a single evangelical worker. But that is going to be done away with, not so much by enlarging the forces, as by a better distribution of

#### Co-operation in Latin America

the forces. Also Bolivia is coming in with Peru in the organization of a union theological seminary and a union paper. That union paper, which we planned for last June, is now being published. We move rapidly these days in Latin America.

In Chile, the Presbyterians and the Methodists have the largest part of the work there, and co-operation between these two boards has proven very delightful. They have already organized a union seminary and are now planning for a union normal school and a union academy for the education of the young people of the church there. A Christian college will grow out of the successful schools in Santiago,—Santiago College and Instituto Ingles. This college will be the second one in all Latin America. There is also planned a Union Depository in Santiago, in which all of the mission boards, Bible societies and other organizations are planning to take part.

Argentina, which is said to be the most advanced republic in all Latin-America in a material way, has been strangely enough one of the least advanced in its missionary program. The missionaries have been suspicious of one another; they have had no co-operative organization. Many were the misunderstandings when the Regional Conference was held there; but now the Committee on Co-operation has been organized, and I think every Protestant organization in Argentina has promised to come into a great bookstore in the city of Buenos Aires. A capital of some \$25,000 will be necessary for that bookstore, because that is a city of 1,750,000 population. What we do in such a city must be in keeping with the opportunity. The Methodists and the Disciples, not waiting for others, have agreed on territorial distribution, and the Methodists have invited the Disciples to take part in Ward Institute, a school which they began several years ago. These two boards have already taken action and are now coming together for the building up of a great school in Buenos Aires. Think of it, in this republic of Argentina, the most advanced of all Latin America, heretofore we have had only three small mission schools. But that is to be remedied.

In Uruguay we are planning a theological seminary for graduate courses. You will realize that for South America we are looking out upon the whole map, not simply one or two or three countries. We are studying the whole continent; and so we have been proposing theological seminaries for Lima, for Santiago, one is already established in Brazil, and then a graduate seminary to which the picked students of these places can be sent and get just as good training in Montevideo for the ministry as they can for medical work or for the law. That will put theological work in South America right before the

intellectual classes. It will at least give us one institution for the whole continent which will require high standards of scholarship.

I have been accustomed to tell audiences that Brazil is as large as the United States of America. I speak with new emphasis at the present time, after having started on the southern border (indicating on map) and travelled over two days and a half by rail to Sao Paulo and finding myself, as you will see, still in southern Brazil; then after going to Rio de Janeiro, taking a steamer and travelling for ten days (indicating) to Para at the mouth of the Amazon. At Para I was two days nearer to New York than I was to Porto Alegre, the southernmost part of Brazil.

Now, in Brazil there are seven theological seminaries. Arrangements have been made for five or six seminaries to come together, and they are asking us to help finance that union seminary—but only half of it. The evangelical churches of Brazil have come to be a real force in the life of the nation, and those churches propose to give \$50,000 of the \$100,000 that this union seminary will cost. Also there is planned for Brazil a Union Depository for literature.

That is in brief outline the co-operative enterprises that are now being planned for Latin America. You see here these different charts in which you will find the outline: Christian comity at the home base, the strengthening of the Committee on Co-operation in the field, the organization of these eight different regional committees. Every one of these Regional Committees is absolutely with us in this co-operative enterprise. The difference between the missionaries at the present time and four years ago, when I made this same trip, is remarkable. A miracle has happened. These missionaries, many of them, have absolutely changed in their relationship to the co-operative enterprise. The missionaries themselves have been the ones to work out all of these co-operative plans. Then in education you will see over there on that chart (indicating) what has been done. These charts were made up several days ago, so they are out of date. In literature you will see the same thing.

Now, the report which has been distributed may not be up-to-date, though it was printed only five days ago. If you will turn to the last page of the report you will see there an outline of the union enterprises that are planned or have already been developed for Latin America. Those which are starred are already in operation, and the others are coming along in a most encouraging way.

#### Co-operation in Latin America

Five impressions came to me during this trip, as follows: First, the present offers an unprecedented opportunity for enlarging Christian work in Latin America; that is my first impression. Second, the paucity of religious work which is everywhere in evidence. Third, in evangelical work there should be more emphasis on the principle of service. Fourth, the training of native leadership is the greatest need. Fifth, the necessity of a better understanding between the forces in the field and the home administration. These have been discussed in my report which has been submitted to the boards.

I should like to refer briefly to that first point; the present offers an unprecedented opportunity for the enlargement of Christian work.

In the first place, Latin America has an open mind as she has never had before. She has been accustomed to having a closed mind in religion. Those who have been under the dominance of the Roman Catholic Church of course have necessarily had their minds closed. Those who have escaped from that domination have closed their minds to all religion because they believed it was all like that under which they had been. But now this world cataclysm has swept over the Latin American people in its impressions, although it has not touched them nearly as much as it has other parts of the world yet. They have been profoundly impressed with the fact that many of their theories of life have been swept away, and so many of them are like that Chilean, one of the richest men in Santiago, who not long ago sought out a Methodist pastor on a side street, knocking at his door at night. When admitted he said to the pastor:

My God, man, if you can tell me anything that will help me, do so. I want to know if there is a God. I want to know about that book that you are preaching from here. Please tell me if you have anything that will help me in my soul struggles.

Over in Buenos Aires I called on a university professor who told me that he had been trying to get in touch with the evangelical forces because he believed that it was necessary to call a congress of religions to face up to the question as to what Argentina was going to do about the moral problem. But our work had been so arranged in Buenos Aires that this university professor had not known how to get in contact with the evangelical forces. He said that he would gladly co-operate with our Protestant missionaries in advising them how they might begin work among the educated classes,—and work among the educated classes is absolutely necessary. At that very same time he was delivering a course of lectures in

the university on Emerson and other great men of North America.

Three and a half years ago, when I was in Chile, the whole country seemed absolutely locked against any influence from the United States. But when I went back this time I found a changed situation. Soon after I arrived I called on a friend who is head of the modern languages department in the University of Chile. He told me that when he took that department six years ago there were six people studying English, and now there were over 250 in the English classes. At his request I addressed one of these classes. Then I was asked to another class, and to another, until I gave the whole morning speaking to the students of the university. And then they asked me if I would give them a conference in one of the theatres of the city. When I asked what subject was to be discussed, they said, "Closer relationships between Chile and the United States." They arranged for the meeting getting out the advertising matter, and arranging the program. I spoke to them for over an hour in the frankest way concerning the closer relationship between Chile and the United States, how the Anglo Saxons and the Latins had misunderstood one another, and the fundamental causes of those misunderstandings. And after I had finished my address they kept me for another hour to answer questions.

While in Pernambuco, Brazil, I accidentally met the head of the law school, one of the oldest schools in South America. He invited me to give a conference. This turned out to be a real demonstration of friendship between Brazil and the United States, in which many prominent officials took part. And so all the way around, this thing was brought to me more and more, that this great oppositon, which probably has been the most difficult thing that the missionaries have had to deal with, this opposition to any kind of relationship with North America, is rapidly disappearing.

The entrance of the United States into the world conflict has been one of the great reasons, probably the principal reason for this coming out in the open. They are now saying "We do not believe as we believed formerly, that the Monroe Doctrine means America for the North Americans. Now for the first time we see that the United States has done an unselfish act." They did not believe that the liberation of Cuba, the digging of the Panama Canal and the policing of Santo Domingo were unselfish on our part. They believed that such things simply meant our commercial, and after a while our territorial supremacy. But now they are saying, "For once the United States is doing something for all America"; and

the expression that you hear more than any other expression in all of Latin America these days is "Continental solidarity."

When Uruguay wanted the North American fleet to visit her, and before she had broken relations with the Central Powers, she passed a special decree saying that she would not consider any American nation unfriendly or belligerent who was defending her rights against any nation outside of America. In Uruguay they received the United States fleet in a way that I suppose it had never been received in any part of the world before. The Young Men's Christian Association was given a building by the Government, in which to entertain the men from the fleet.

You may remember there was a month's struggle in Buenos Aires as to whether the United States fleet would be invited or not. Some of the people felt that it should not be invited. But I suppose the greatest demonstration of friendship to the United States that has ever been held in the history of Latin America was on the 4th day of July, 1917. They came together in a great meeting and demanded of the government that this invitation be extended. One of the leading men of Argentina, who has written the best text book on sociology produced in Latin America, said to me at the first part of my visit, "I think we ought to have close relationships with North America." But when I returned to Buenos Aires a little later I found that that gentleman had made a speech against inviting the fleet to Buenos Aires. I wondered what that meant. I sought a further interview with him; and after we had talked around many other different points, we finally came back to the main one. And I said,

"Doctor, I am going back to the United States in a few weeks and I would like you to suggest to me what I shall say to our people as to how we can better our relationships."

And he replied: "Don't force things on us."

Then we got into conversation about the visit of that fleet having been forced on Buenos Aires. In the course of the conversation I said,

"Doctor, I do not know the secrets of our State Department; but I do know the hearts of our people. I believe I know the hearts of our President and our Secretary of State. You have said that years of investigation have made you believe that we ought to be friends. Can't you then wait, just wait? In this great world crisis, when we cannot know what is happening underneath, won't we simply have to trust each other, and won't you do that with us at this time?"

He reached out his hand and said, "I will."



And I suppose that man, after the Luxberg notes had been published by our State Department, has seen that after all there were some things which at that time he could not understand.

This is the time of times for us to advance our work in Latin America. Never before have we had one one-hundredth part of the friendship of those people that we have today. The mission boards must get behind their programs as they have never before. And how can we do it best? By simply establishing—well, I was going to say immediately—at least immediately make a beginning in establishing these great union enterprises, which shall be as mountain peaks in these eight centres of Latin America. That is the one practical thing for us to do. Put these union enterprises on their feet immediately, and out from them will flow this development, not only for our evangelical churches, but this development of American solidarity, which in the present world situation we realize is absolutely necessary.

### THE REPORT OF THE COMMITTEE

The Committee on Co-operation in Latin America is now composed of representatives of thirty-one Mission Boards, practically all of those doing work in Latin America. With two or three exceptions Boards elect their own representatives on the Committee, thus making it directly representative of the constituent bodies. It provides an efficient channel through which the Boards may carry out those projects which it is considered advisable to handle co-operatively. An office is maintained at the Interdenominational Headquarters at 25 Madison Avenue, which acts as a clearing house for the Mission Boards and furnishes information on various aspects of Latin American life both to the home constituency and to the field.

A collection of evangelical and other character-building books in Spanish is displayed at the office of the Committee, which is visited by a large number of Latin Americans, missionaries and interested people in this country.

This year three new workers have been added to the staff, which is composed of the following at the present time: Three secretaries, all missionaries allocated by their Boards to this special service. Executive Secretary, Samuel G. Inman, 25 Madison Avenue, New York; Editorial Secretary, George B. Winton, 2211 Highland Avenue, Nashville, Tennessee; Educational Secretary for South America, Webster E. Browning, 2126 Calle Chaná, Montevideo, Uruguay. Two missionaries are giving all their time as secretaries of Regional Com-

#### Co-operation in Latin America

mittees: Sylvester Jones, Egido 12, Havana, Cuba; Philo W. Drury, Apt. 423, Ponce, Porto Rico. Juan Ortiz Gonzales has just been allocated to the Literature Department of the Central Committee as translator. George P. Howard of Buenos Aires is giving half his time as Continental Secretary of the World's Sunday School Association.

The Executive Secretary made an inclusive visit to the field from March to October of this year to meet with the Regional Committees on Co-operation in Mexico, Cuba, Panama, Peru, Bolivia, Chile, Argentina and Brazil.\* The following is an outline of principal work done or proposed by these Committees:

*Mexico:* The delayed Regional Conference was held in connection with the National Convention of Evangelical Churches, March 27 to 31, 1917. The meeting was a marked success. Ten representatives of Boards from the United States were present, and about one hundred chosen leaders of the Mexican churches. The co-operative program outlined at Cincinnati was revised and its realization furthered.

Arrangements were completed for the beginning of the Union Theological Seminary in Mexico City which opened May 1st with three professors. Six Boards are co-operating in this enterprise. The first five students were from five different denominations. Plans are being rapidly carried out for the consolidation of several mission presses, the publication of a union paper, and the conducting of a union book depository. Territorial readjustments are progressing satisfactorily. Practically all of the Boards which entered the agreement at Cincinnati are now re-arranging their fields either according to that plan or according to amendments made at this convention in Mexico. The Mexican Church has learned many lessons in self-support and self-propagation during the revolution when most of the missionaries have been out of the country. The Church is feeling its responsibility more than ever. It is facing the necessity of a program of service that will contribute to the solution of the many problems before the nation in its reconstruction period. So far the new constitution has scarcely affected the work of the Evangelical Church or the missions. They have never had before them such open doors as there are at the present time.

*Cuba:* A general survey of the Island of Cuba was made, following which the Secretaries of most of the mission boards in Cuba, with the Executive Secretary of the Committee on Co-operation, met in Havana to consider an advance co-oper-

\*A full report of this trip may be obtained from the Committee's Office at 25 Madison Avenue, New York City.

ative program for the Island. The Friends' Board has allocated Rev. Sylvester Jones to the Secretaryship of the Committee of Conference in Cuba. He has opened his office in Havana in connection with the Union Depository for Literature, which is proving quite a success. In order to lesson denominational overlapping, the Disciples of Christ have decided to turn their work over to another Board and withdraw from the Island.

*Panama:* The Executive Secretary made a survey of Panama and the Canal Zone. A Regional Committee was organized and is now working on the readjustment of responsibilities for different classes and nationalities. A Union Christian College is planned for Panama. This institution will serve Central America, Colombia, Venezuela and Ecuador, as well as Panama. These nine countries are among the most neglected mission fields on the globe. They have no evangelical school of High School grade; and only one ordained missionary to about every half million of the population.

*Peru and Bolivia:* The Evangelical forces of these two countries have decided to unite in the publishing of a union paper and the establishment of a union Bible School. The paper published by the South American Evangelical Union has become interdenominational and is serving all the forces in these two fields. A division of territory was made in Peru between the Methodist Episcopal, the Evangelical Union and the Free Church of Scotland, these occupying respectively the central, the southern and the northern part of the country. The Methodist Episcopal and the Canadian Baptists have adjusted their territorial boundaries in Bolivia, and the Baptists are now considering joining with the Methodists in the American Institute at La Paz.

*Chile:* The Committee on Co-operation is especially active and a large program has been laid out in which the Methodists and Presbyterians are joining, as these are the only Boards working in Chile except those in the southern part of the country. This program includes an interdenominational academy for educating the Church's children at Concepcion; a union Normal School at Valparaiso; the larger development of the union Bible School already established in Santiago; the building of a Christian college on the two well-known schools of Santiago—Santiago College, and Instituto Ingles; the opening of a union Book Store in the center of the city of Santiago; the improvement of the Union paper already established.

*Argentina:* The co-operative spirit in Argentina has hitherto been far behind that in a number of other Latin

#### Co-operation in Latin America

American centers. The Regional Committee whose organization was completed at the time of the Executive Secretary's visit, is now projecting a union book depository. It appears, that all of the churches and Evangelical organizations of Argentina will enter into this enterprise. The Methodists and Disciples of Christ have developed a co-operative program in the division of territory and in education. The Disciples of Christ are preparing to take a half interest in Ward Institute in Buenos Aires, which it is proposed to develop into an outstanding Christian college that will give Evangelical Christianity the influence it should have in the great city of Buenos Aires.

*Uruguay:* Montevideo has been compared to The Hague because it is practically free from international jealousies. It has therefore been selected as a center for the proposed International Faculty of Theology and Social Sciences. It will be a graduate seminary to which pupils from all over South America may go. The brightest men in the seminaries at Lima, Santiago, Buenos Aires and Rio de Janeiro may find here an opportunity for getting still better training for leadership. It is proposed to make this institution of as high a grade and with the same entrance requirements as have the professional schools of law, medicine, engineering, thus attracting young men to the ministry who are now going to the State schools. This seminary will act as a means of keying up the whole missionary educational work of South America. Its professors will also be expected to contribute much to the development of Christian literature in Spanish and Portuguese.

*Paraguay:* According to an agreement with the Methodist Episcopal Church which formerly occupied this territory, the Disciples of Christ are to assume responsibility for Paraguay. They plan to send a good corps of workers into the country, the first ones going immediately to Asuncion, thus occupying one of the fields which has heretofore been neglected by American Mission Boards. This Board will be the only organized American Mission Board doing work in Paraguay.

*Brazil:* The Evangelical Church in Brazil has made larger progress than in any other Latin American country. Brazilian Evangelical leaders have large influence in their communities, and evangelical schools are recognized as leaders in education. A University federation has been organized, composed of a number of preparatory and professional schools whose property now amounts to \$1,500,000. They have requested the Committee on Co-operation to inaugurate a campaign for them for the securing of \$1,000,000 to strengthen the engineering

school of Mackenzie, the agricultural school at Lavras, the school of pharmacy and dentistry at Juiz de Fora, and the establishment of a normal school, a law school and a medical school. This would give the Evangelical Church the only University in Brazil. A union book depository is planned for Rio de Janeiro. Five theological seminaries are coming together to organize a union seminary in Rio de Janeiro. The Brazilian Churches hope to raise half of the \$100,000 needed for the proper equipment of this new seminary.

### Co-operation in Literature

The co-operative program for producing and distributing Christian literature, recognized by all as a paramount need in countries where the printed page is looked upon with such authority as in Latin America, is assuming the shape of a well-organized enterprise.

Work on this program has been undertaken in five divisions: (1) A better distribution of available literature. (2) The production of manuscripts. (3) Union of evangelical papers. (4) Publication of a Young People's or Family journal for the whole field, and (5) Union of Evangelical presses.

In the first place, investigations showed that there is much more literature in Spanish available than was familiar to workers in different fields. The Committee therefore secured the services of several experienced missionaries who prepared a bibliography of all available evangelical books (a few over 100) and some four hundred other books which Christian workers would find of help.

This bibliography has been received with great favor. Nothing that the Committee on Co-operation has done has more clearly illustrated to the workers the value of the Committee. Bibliographies have also been appreciated by many educational institutions both in North America and in Latin America.

The bibliography shows that the 500 books listed are published in many different centers, as Madrid, Havana, Mexico City, Buenos Aires, New York, etc. The next thing necessary, then, was the provision of a practical way for these books to be obtained by workers in various fields. If they had to order from foreign countries, figuring out cost, waiting for long periods of time, and risking the loss of the remission of the books, they would not take the trouble to secure them. Consequently there have been planned union book depositories in seven centers in Latin America, as follows: Mexico City, Havana, Ponce (P. R.), Lima, Santiago, Buenos Aires and Rio de Janeiro. The idea was to have these depositories located in a central part of the capital city, convenient, not only

for evangelical workers, but also where the general public would find an attractive display of evangelical books. The plan calls for the opening of branch stores in smaller cities when practicable.

Union depositories supported by practically all the forces in the field, have already been opened in Ponce and Havana. The Evangelical Union in Lima has conducted a depository which serves all of the missions. Detailed plans have been made for the opening of these depositories in Santiago, Buenos Aires and Rio de Janeiro. The following outline for the union book store in Santiago is illustrative of the plan generally adopted.

"To form a joint stock company with a capital of 40,000 pesos (\$10,000 gold) in shares of 100 pesos each, selling 250 shares with 50 per cent. paid up and the balance subject to 5 per cent. or 10 per cent. to be paid annually if needed. The committee proposes to sell the majority of the shares as follows: Presbyterian Mission 80, Methodist Mission 80, Committee on Co-operation in Latin America 40, American Bible Society 20, Y. M. C. A. 15, Valparaiso Tract and Bible Society offering to contribute 700 pesos. No one shareholder shall be allowed to hold more than 45 per cent. of the entire shares. Each ten shares shall be entitled to one vote. Each shareholder shall be entitled to one director, who shall have one vote for every ten shares held by the mission. Each shareholder shall receive or bear the profits and loss in proportion to the number of shares held. The Board of Directors shall choose their manager, who may be recalled by a two-thirds vote of the directors. The directors shall meet once a year."

Besides the books listed in the Bibliography issued by the Committee on Co-operation and others considered appropriate, the depository will handle school and office supplies, and material for Sunday-schools and churches.

The estimated capital stock for the depository in Buenos Aires is 60,000 pesos Argentine, or \$24,000 U. S. gold; and for Rio de Janeiro 50 Contos, or \$12,500 U. S. gold. In Mexico where the proposed plans include a union of the printing plants and denominational papers as well as the formation of a union depository, the scheme is outlined as follows:

1. That steps be taken to realize:
  - A joint printing plant.
  - A joint book depository.
  - A joint paper.
2. That to attain this object a *Sociedad Anonima* be formed.
  - The capital stock to be 50,000 pesos, divided into five hundred shares of 100 pesos each.
  - This stock to be offered to participating Boards in proportion to their annual contributions in Mexico.
  - The stock to be assessable.
  - The stock to be paid for on the installment plan by those Boards not in a position to purchase outright upon the formation of the company. Six per cent. interest to be charged on deferred payments.

#### Co-operation in Latin America

The stockholders to elect annually a Board of Directors consisting of five persons.

The Board of Directors to elect a president and other officers of the company, as also a press manager, sales agent, and *redactor en jefe* (Chief Editor) of the paper.

3. That the present Sunday School helps be continued and this work developed.
4. That an evangelical weekly be made to serve all denominations; the Board of editors to be chosen from each church co-operating.

The depositories in Porto Rico and Cuba are managed by the Secretaries of the Committee on Co-operation in those Islands, who are allocated by their Boards to give all their time to this work. It is to be seen, therefore, that there is now projected a complete plan for the distribution of available literature in Spanish and Portuguese in all parts of Latin America.

As to the production of manuscripts, the Committee on Co-operation, at its annual meeting, elected Dr. G. B. Winton as its Editorial Secretary. His work was outlined as follows:

"To study the whole problem of producing an adequate evangelical literature in Spanish and Portuguese; to encourage the production of such literature through our own Committee and the Missionary Boards; to secure or prepare manuscripts for such books as the Committee on Co-operation in Latin America decide to publish; to see such publications through the press; to encourage the evangelical papers in Latin America to carry out an adequate editorial policy and to furnish them with helpful material; to aid in the editing of the proposed Young People's paper for Latin America which has been requested by all the Regional Conferences and endorsed by our Committee on Literature; to keep in touch with the Literature Committee of the Edinburgh Continuation Committee, so that as far as practicable our work may be co-ordinated with theirs."

Dr. Winton was allocated to this work by the Southern Methodist Board. Recently the Southern Presbyterian Board has allocated Dr. Juan Orts Gonzales to co-operate with Dr. Winton in the work of translating and producing manuscripts. In co-operation with the World's Sunday School Association Dr. Winton is developing an extensive plan for Sunday School literature in Spanish and Portuguese speaking lands. This department also proposes to furnish the evangelical papers and the secular press in Latin America with invigorating material of different kinds.

The Committee is now having three manuscripts prepared, one on Apologetics by Brazilian workers, one on Community Service, with the help of the Social Service Department of the Federal Council of Churches, a translation of Davis's Dictionary of the Bible in Portuguese. A one-volume Commentary on the Bible and a book on Religious Education are planned.

#### Co-operation in Latin America

There are several books now being written by individuals in the field which the Committee hopes to see through the press.

The Committee on Co-operation in Brazil has requested that an Editorial Secretary to co-operate with Dr. Winton in the preparation of Portuguese literature be appointed. The naming of this secretary only awaits the nomination which the Brazilian Committee is to make.

*Union Evangelical Papers:* These are now definitely established in Porto Rico where the union paper is the only evangelical paper and has the largest circulation of any paper on the Island; in Chile where the Methodists and Presbyterians have combined their periodicals; and in Lima where not only the missions in Peru but those in Bolivia also are uniting to make the paper formerly published by the Evangelical Union the organ of all.

In Brazil the two papers conducted by the Methodist Church South, have been united and in all probability there will be a further consolidation of church papers in that country within the next year. As already noted above, there are plans which should be soon consummated for a union paper in Mexico.

*A Publication of a Young People's or Family Journal for the whole Field* is greatly needed. The Committee has been working on the project for some time but has not yet been able to solve the problem. Some suggest the preparation of most of the material in one center and sending it to various centers in Latin America where local editions with a national flavor would be published. Another plan suggested is to publish the whole magazine in one center. The principal difficulty has been financial, but as the need has been mentioned in every one of the Regional Conferences and is universally felt on the field, certainly some way must be found to meet it.

*Union of Evangelical Presses:* The only place that such a union is so far proposed is in Mexico; usually mission presses so differ in their value and missionary Boards have such different policies concerning the owning of presses that the establishment of union presses is not always feasible. The Union paper in Porto Rico owns its own printing plant, which is probably the best equipped on the Island.

As one reviews this program he will realize that a great advance has been made since the Panama Congress; that there is now established a practical plan for the distribution of literature now available, for the production of needed manuscripts, and for the betterment of evangelical periodicals. In this whole program the Mission Boards and the forces on the field are



most closely linked together. Great care has been taken on the one hand, not to duplicate the mistakes of the past, by having foreigners furnish literature not approved by nationals, and on the other hand not to have spasmodic efforts on the field which were not backed by the business judgment and resources of the home constituency. Practically the only further need for the rapid enlargement of this plan is the financial one.

### Co-operation in Education

The Panama Congress emphasized the great need of a prepared native ministry. The Committee has therefore given this question first consideration in its educational program. As shown in the paragraph on Regional Committees, eight union theological seminaries have been planned for as many strategic centers. The one in Montevideo, as a graduate school to which the other seminaries will send their most promising graduates for additional training, will not only raise the level of all evangelical education in South America, but will act as a continuous announcement to the intellectual classes that Protestant Christianity stands for the best mental preparation. This comprehensive program will provide the proper training for the ministry of these lands at a much smaller cost and in a more adequate way than it could possibly be done by the various denominations individually. This has been so clearly demonstrated that most of the Boards are heartily endorsing the program. It now appears that all of these seminaries will be opened within the next five years.

Missionary education in South America has been greatly strengthened by the activities of Dr. Webster E. Browning, the newly appointed Education Secretary for that continent. He has visited nearly all the mission schools of South America this last year. At the request of Bishop Oldham, his first work was to make a thorough study of the Methodist schools of Bolivia and Peru. He then met Mr. Inman in Chile and accompanied him to Argentina, Paraguay and Brazil, conferring with teachers of mission schools in all those countries. He is now organizing the first Evangelical Teachers' Institute in South America, to meet in Buenos Aires in January, 1918. He can be called by any of the Mission Boards or schools to assist in solving their problems. He brings to his task an experience of twenty years as director of one of the most successful schools in South America.

The Committee on Co-operation has a unique opportunity to lay out a co-operative missionary program for a continent and a half. It is the only part of the world where there is such a large territory with similar government, language and trad-

### Co-operation in Latin America

tions. The co-operative idea in this field was practically born with the formation of the Committee in 1913. Similar problems and virgin soil alike contribute toward working out the comprehensive plan for co-operation in these lands. The following chart may be of help in realizing what this program involves in Education, Literature and Territorial Adjustment as so far developed.

	<i>Education</i>	<i>Literature</i>	<i>Territory</i>
<i>Mexico</i>	Union Seminary*	Union press and paper	Extensive redistribution*
<i>Cuba</i>		Union Depository*	
<i>Porto Rico</i>	Union Seminary Union Academy*	Union Paper* Union Depository*	
<i>Panama</i>	Union College		Readjustment
<i>Peru and Bolivia</i>	Union Seminary	Union Paper*	Division of responsibility*
<i>Chile</i>	Union Seminary* Union Academy Union Normal School	Union Paper* Union Depository	
<i>Argentina</i>	Union College*	Union Depository	Adjustment between two Boards
<i>Uruguay</i>	Union Graduate Seminary		
<i>Brazil</i>	Union Seminary University Federation*	Union Depository	

\*In actual operation.

The most remarkable happening in Latin America this last year has been its changed attitude toward North America. The peoples to the south have generally regarded us as materialistic, lacking in ideals, and hungering for their territory. Our recent dealings with Mexico, the friendly declarations of President Wilson, growing commercial relationships, and exchange of university professors and students have served to alter somewhat this feeling. The entrance of the United States into the war, however, has been the event which called forth definite pronouncement of this change of attitude. This act is widely proclaimed as a demonstration of the unselfishness of the United States in fighting for what is dear to all America. For the first time in history several Latin American countries have announced that they are taking certain steps because they feel it necessary for the solidarity of America to follow the lead of the United States. The most surprising part of the recent visit of the Executive Secretary to the field, as compared with a similar one three years ago, was the friendliness of those elements of leadership in Latin America which before had been among the most prejudiced of all Latin Americans against the United States.

Thus is being removed one of the great obstacles to mission work in these lands, making it imperative that Mission Boards press the advantage in every possible way. It would seem that

in no other way can this be done as well as by hastening the complete inauguration of the co-operative program proposed for literary and educational enterprises.

## DISCUSSION

MR. INMAN: May I now introduce to the Conference the Rev. Dr. George B. Winton, Editorial Secretary of the Committee on Co-operation in Latin America, for many years a missionary in Mexico of the Board of Missions of the Methodist Episcopal Church, South.

DR. WINTON: The maps of Latin America, which we usually see, have some lines that indicate the courses of the ships, the commercial and political means of communication. When I look at those countries I see the lines that I hope are soon to be drawn that will mean intellectual and spiritual commerce between the great peoples to the north of that map and the great peoples that inhabit that beautiful country, or those countries. It is a very great pleasure to me to engage in the kind of work that I trust will bring these peoples closer together.

I mention only one or two ideals that I have in mind. The principal object of the literature that we shall be producing for a time is in the interest of a better understanding, that they may comprehend our ideals and know us, and that we may get a better insight also through this commerce into the workings of their minds. And the ideal that I have especially in mind for the standard of work is that it shall be of a high class in the matter of purity of Spanish and Portuguese style. I do not believe that missionaries born to speak English are likely ever to write very good Spanish, and I speak out of an experience of nearly thirty years. Most of the work that we hope to do we hope to have done by pens that are in the hands of those to whom these languages are their native tongue. Now, I think it is a matter of very special congratulation—perhaps you don't know so well as I how much it does mean—that our good friends of the Presbyterian Church have given to this work perhaps the best qualified man alive today, an honored graduate of a Spanish university, a thorough-going scholar in Latin, who has good command of the English language also, who lived and wrote in Spain for many years, and now for a good many years has been in Latin America, who reads the periodicals and books of all the Spanish speaking world, and is competent from every point of view to do beautiful and enduring work in this department that we are beginning. We are only beginning. I haven't anything to report except the magnificent field and great interest in what we are going to do in the future.

#### Co-operation in Latin America

MR. INMAN: Dr. S. Earl Taylor, the chairman of our Home Base Committee, has a word in closing the report of the Committee on Co-operation, speaking for the boards.

DR. TAYLOR: Let me say first, that this Committee has provided the leadership we have needed. This committee has been for the boards with reference to Latin America what the Continuation Committee of the Edinburgh Conference has been to the boards for the rest of the world; and you know what that is. It has provided not only that type of leadership which is found in such a committee as the Continuation Committee or this Committee on Latin America, but it has provided in Mr. Inman and in Dr. Browning and in Dr. Winton and in our Sunday School representative in Latin America, leadership for three great departments plus the executive leadership necessary; and we have perhaps as fine a staff as could be found in all the world for that particular type of work that is to be done.

In the second place, the Committee has enabled us to think in continental terms. With a survey such as Mr. Inman has given us we are thinking of Chile and Argentina, where we are at work, and we are also thinking of Brazil, where we are not at work as a denomination, and we are also thinking of that great border of northern countries which Dr. Speer said, to our shame, being nearest to us are the weakest, where the Presbyterians and others are at work,—I say we are thinking in terms of the whole continent.

Third, we are getting much valuable information from the surveys which have been provided. If you have not had the surveys which were provided in connection with the Panama Congress, by all means get them and get the data that is contained in them. One of the great contributions made by this Committee is the thing that is hard to describe, but they are enabling us to see missionary work from the standpoint of the Latin American as well as from the standpoint of the North American. Now, it is a vastly different proposition to speak about missionary work in Latin America to a Christian audience here and to speak of Christian work in Latin America to a Latin American audience; and I was greatly impressed with that fact at the Student Volunteer Conference at Northfield recently, where Mr. Hurrey with very great skill made a statement concerning missionary work in Latin America, emphasizing the place of Jesus Christ our Lord, and at the same time not speaking with offence to those Latin American representatives who were there in considerable numbers; and that is not easy to do.

Now, this Committee is enabling us to think in terms of Latin America, and in terms of brotherhood, and not of patronage; and it is a very great contribution they are making, and it is quite revising our literature as well as our form of statement as we go out on to the field.

Fourth, the Committee is helping among others things,—and this is one of the great contributions—to enlist other denominations in the task. This selective draft system is at work through this Committee. There was no particular reason why my own denomination having begun work in South America, and established missions pretty well down the west coast and fairly well up the east coast, should feel called upon to take charge of that whole section of the continent, while other boards felt they should be excused. The work has just grown up that way. Now, this committee is trying to find other boards that can take some of this responsibility and divide up a little, and so bring in additional forces; and that is a tremendous contribution.

DR. JUDSON SWIFT: While Mr. Inman was speaking, I could not help but feel was there ever so much progress in the mission field in so short a time? It is less than twenty-three months since the Executive Secretary took up his work. We have heard what has been accomplished. Therefore, I would like to move that we express our hearty thanks and appreciation of the splendid work that Mr. Inman and those associated with him have been able to accomplish during this period.

The motion was seconded and unanimously voted.

## MISCELLANEOUS REPORTS

### THE MISSIONARY REVIEW OF THE WORLD

MEMBERS OF THE ADVISORY COMMITTEE: Stanley White, Chairman; William I. Chamberlain, George Heber Jones, Mrs. William A. Montgomery, Egbert W. Smith.

PRESENTED BY REV. EGBERT W. SMITH, D.D.

During the past year *The Missionary Review of the World* has been a clearing house of information on the work that all of the Mission Boards have been doing in the war distracted world. The difficulties that have faced such a publication have been many—paper double the price paid a year ago; the many appeals and increased expenses that have obliged friends of missions to cut down expenditure wherever possible; the shutting off of circulation in many countries affected by the war; the increased prices in manufacture and in other directions, that have obliged many magazines either to suspend publication or to cut down the quality and quantity of their periodical. In spite of these difficulties the *Review* has made steady progress, as is shown by the comparative statement between October, 1916 (when the *Review* was taken over from the Funk & Wagnalls Company) and December, 1917, a period of fifteen months.

1. It has been necessary to double the office force in order to take care of the business.

2. Two magazines are now published, as *The Moslem World*, a quarterly, edited by Dr. Samuel M. Zwemer, of Cairo, was taken over by the *Review*, beginning with the January number, 1917. This does not involve financial responsibility to the company.

3. The number of subscribers has increased over 40 per cent.

4. The total amount of the capital stock, i. e., \$50,000, has been subscribed and \$48,000 has been paid into the treasury. A large portion of this stock is invested in interest-bearing securities, bringing in over \$1700 a year.

5. While the price paid for paper has doubled, the amount saved on the printer's bill by advantageous contracts has made for the increased cost of paper, so that the cost of the *Review* per month is even less than a year ago.

6. The improvement in the circulation department of the *Review* is shown by the fact that the magazine is now on sale at twelve points in the United States and other countries, in contrast to only two points under the former management. There are also now one hundred and forty-one agents handling subscriptions for the *Review*, in place of twelve, fifteen months ago.

7. The amount of paid advertising in the *Review* has quadrupled during the past year. It is difficult to increase this still further until the subscription list makes it a more attractive medium to advertisers.

The *Review* is distinctly interdenominational and international in character. The various mission boards, including the Presbyterian, Methodist, Baptist, Lutheran, Congregational, Reformed, Disciples and Protestant Episcopal are well represented on the Board of Directors and the Editorial Council. These representatives have given valuable help in suggestions as to articles and authors. Some of them have written editorials and "Signs of the Times," and many have not only suggested methods of increasing the circulation, but have sent out circulars and circular letters and have secured denominational representatives to act as agents for the *Review*. The Federation of Woman's Foreign Mission Boards has given especially valuable cooperation in this direction.

At present, the limited subscription list of the *Review*, only about 8,000 and the high cost of production do not enable the magazine to be self supporting. The cost of manufacture represents about one-half the total expense, including editorial, business management and promotion work. A definite sum is therefore appropriated from the capital stock for promotion work. If the number of subscribers can be increased to fifteen or twenty thousand the *Review* will be self-supporting. If we can reach the 25,000 mark, not at all an impossible task, we believe the price of the *Review* can be reduced, so as to bring it within the reach of a larger number. The commendation and hearty cooperation of appreciation of the *Review* lead us to believe that its increased circulation will be a great help to the missionary cause. We hope that some arrangement can be made to place the *Review* in every mission station in the world, so that all missionaries may have the inspiration of seeing what is being accomplished in other fields than their own. We ask for the *Review* the cooperation of all the boards in its efforts to increase its value and extend its influence.

#### Missionary Review

The *Review* has cooperated with the Missionary Education Movement and the Women's United Study Committee by printing articles on the subject of their text books, including a series of eight colored maps of Africa and a table of African statistics. The Company also prepared, printed and distributed 50,000 book marks, giving important facts on Africa.

A number of the Mission Boards have cooperated with the *Review* by sending monthly news notes from their various fields. If all the Boards would do this it would help to secure information first hand and up to date.

It may be interesting to the Conference to note the following facts about the *Review* during the past year:—

An examination of the yearly index, printed in our December number, shows the variety and value of the articles and items of news published during the year. There were eight maps, 250 illustrations and 120 different authors, of whom 27 were women. The authors included all of the leading denominations and the writers were North and South American, Canadian, British, French, Greek, Russian, Jewish, Chinese and African. There were fourteen articles on North America, including two on Canada; eight on Latin America; four on Europe; eight on Moslem lands; ten on Africa; four on India; one on Siam; nine on China; six on Japan and Korea; one on the Islands and four on Asia. There were also nine on the home base, beside those of the "Best Methods" department; five articles on the war; one hundred book reviews and twenty-eight obituary notices.

Your committee has no recommendation to offer, but makes the following suggestions and appeal:—

(1) That the various Mission Boards, in so far as they recognize the *Review* as a valuable asset in promoting their work, will endeavor to recommend it to their constituency, asking them to subscribe to and read it; emphasizing its value to those who would have not only an understanding of denominational interests, but also a broad outlook on world progress of the Kingdom of God.

(2) That the Mission Boards be urged to an even closer cooperation with the *Review* than heretofore, especially in the matter of furnishing the latest and most up to date items of interest.

(3) That the nominating committee appoint, as in past years, members of the Advisory Committee to succeed those



whose terms of office expire with the meeting of the Conference.

If the present year can show an increase of 40 per cent in the subscription list, the *Review* will very nearly reach self-support. As it is, the progress has been most encouraging and the outlook is hopeful in spite of war conditions.

## DISCUSSION

DR. CHARLES R. WATSON: May I say a word in behalf of those who are representing you in promoting the interests of the missionary world by their cooperation in the management of *The Missionary Review of the World*? As Dr. Speer pointed out at the meeting a year ago, it is quite certain that none of us would be willing to make the investments of time and of labor and of effort that are being made if it were not a very deep conviction that these labors and efforts are worth while in relation to the missionary enterprise to which we are committed. The report on *The Missionary Review* has given you detailed information regarding the past year's work. Now, I do not know how many of those details you will remember, but I hope this impression will be created, that the details have been given to us here because *The Missionary Review* rather regards all of us as stockholders in this undertaking, and so they have opened up to us as they would to a meeting of stockholders the details of the operations of this undertaking. It is indeed our *Review*. For reasons that are clear and do not need to be explained here, a closer or more official relationship seemed to be impracticable, but we come as near to owning this magazine as it is possible without actually doing so. Now, that brings to us great advantages.

I suppose you have noted from the *Review* itself the new spirit that is in it and upon it. It seems to me that all are speaking of this, and it is literally true, that, instead of being a commercial venture, it is in its very spirit a volunteer venture. In the contribution of materials, in the buying of stock, which was practically an outright contribution, in the giving of time in the labor that is put into increasing the circulation, from the operations and activities of the editor down to those of the office boy, everywhere it seems to be the volunteer spirit that is dominating the promotion of this *Review*, and that is why it is a changed paper, that is why it is appealing so powerfully today.

But we want to reach the place where all of these gains will be made quite clear, and I would like to put the chief emphasis

#### Christian Literature

on what we can do, the chief emphasis on increasing the circulation. This is something we can all share in. I know we could raise a fund that would make it unnecessary to have a larger circulation, but that is not the healthiest way to take care of the magazine. The best way is to increase the circulation until there will need to be no deficits to be made up and no drawing upon the capital fund, as we are at the present time.

The practical value of this magazine is obvious. Only yesterday I was seated alongside of one who has had a most successful pastorate; and as we were in the midst of that spirit of prayer he said, "Did you note that remarkable article in *The Missionary Review* on prayer as a working method?" Now, it is on the basis of its practical usefulness for the ends that we have in view that we make our appeal to you to cooperate in increasing its circulation.

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### COMMITTEE ON CHRISTIAN LITERATURE

PRESENTED BY REV. CORNELIUS H. PATTON, D.D., CHAIRMAN

The Committee on Christian Literature was originally a special committee of the Edinburgh Continuation Committee, but in view of the great importance of the subject and the inability of the Edinburgh Committee to meet on account of the war, this Conference asked us to greatly enlarge our membership and become practically a committee representing this body, a large number of boards; so we have been acting not technically but practically for you now for three or four years.

We now have union literature committees or societies organized ready for work in the following countries: Japan, Korea, China and India, the last two having been added during the past year. These committees are representative not only of the literature and tract societies, but thoroughly representative of the boards; so we are in a splendid condition now to go ahead and produce literature of a wide range on a cooperative basis.

Latin-America has been organized by the Panama Congress Committee on Literature in a very satisfactory way. There the literature committee and our literature committee are working in close cooperation through an interlocking membership.

That leaves only Africa and Moslem lands to be organized for cooperative literature work. It is not wise to attempt Moslem lands until after the war. Africa is a problem by itself. But we want to report to you that these great mis-

sionary areas are now organized and ready for work on this new basis.

The attitude of the home boards. We have finished during the year our visitation of the leading boards individually or by groups. We have had a splendid reception. We find a ready attitude on the part of the home organizations for this movement. What then is the next step?

We have asked these national union literature committees or societies to draw up now a policy of just what they want to do, the range of literature to be produced, a budget to accompany the policy, said policies and budgets to be submitted to our committee, the British and American sections acting together, because this is a world movement. And then when we have approved of such policies and budgets, we are going to ask the boards to make appropriations for the actual doing of the work.

Now when these requests come to you after this careful sifting process, as the result of years of work, we want to ask favorable consideration. We feel that all the indications show that the literature, instead of being way down the list of board agencies' departments is coming well to the front under modern conditions. With the gain of our reading public in these lands, produced largely by our own mission schools, being added to by the missions every year, we want to make a great deal of Christian literature in the boards. We are specially considering a Christian publicity plan for the use of the secular press in China. That may be the first thing we ask you to do, in connection with the newly organized literature committee in China.

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### THE UNITED MISSIONS COMMITTEE

Your Committee, pursuant to instructions, appointed members of the Committee of Twenty-eight, as follows:—

E. W. Miller, H. W. Hicks, E. L. Smith, B. C. Millikin, A. R. Gray, G. F. Sutherland, John Y. Aitchison, J. E. McAfee, J. M. Moore, R. E. Diffendorfer, H. F. Swartz, W. T. Demarest, J. H. Poorman and H. H. Weber.

Following the course outlined in its last Report, the Committee has prepared and circulated among missionary executives a provisional draft of a study of the apportionment plan. A considerable number of suggestions have been received and a final revision of the study can now be made.

Preliminary studies have also been undertaken of three subjects:—"Missionary Finance in the Local Church," "Mis-

#### Committee of Twenty-Eight

sionary Education in the Local Church," and "The Problem of the Denominational Missionary Magazine."

While your Committee has thus made a beginning in various lines and has been encouraged by the interest shown to believe that distinct service can be rendered, it finds itself confronting an almost impossible situation. The work of making the necessary investigations and putting the results into definite form is necessarily laborious and exacting. It must be done by those who are already heavily loaded with the immediate duties belonging to their positions.

This aspect of the matter of itself, as was recognized from the beginning, constitutes at all times a formidable obstacle to the making of rapid progress. At present, however, the difficulty is much accentuated by reason of the extra burdens falling to everybody as a result of the war.

It appears to your Committee essentially impossible to discharge the duty which it had marked out for itself and undertaken with your approval.

In order, therefore, that it may escape the embarrassment of being adopted under responsibilities which it cannot discharge, it recommends that the Committee be discontinued.

It also recommends that the cooperating bodies resume the direct appointment of the members of the Committee of Twenty-eight.

Respectfully submitted,

HUBERT C. HERRING, *Chairman.*

WILLIAM B. MILLAR, *Secretary.*

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#### THE COMMITTEE OF TWENTY-EIGHT

There have been no changes of special note in the activities of the Committee of Twenty-eight in the past year. It has continued its work of recommending to the four board federations from which its membership is drawn plans for correlating the mission study themes and programs of the various agencies concerned.

The members for the year 1917 have been as follows:

From the *Foreign Missions Conference*—J. Y. Aitchison, A. R. Gray, E. W. Miller, B. C. Millikin, E. L. Smith, G. F. Sutherland.

From the *Home Missions Council*—W. T. Demarest, R. E. Diffendorfer, J. E. McAfee, J. M. Moore, J. H. Poorman, H. F. Swartz, H. H. Weber.

From the *Federation of the Women's Boards of Foreign Missions*—Miss O. H. Lawrence, Mrs. F. M. North, Mrs. H. W. Peabody, Mrs. A. V. Pohlman, Mrs. D. M. Sawyer, Mrs. J. A. Webb.

From the *Council of Women for Home Missions*—Mrs. J. S. Allen, Mrs. F. S. Bennet, Mrs. G. W. Coleman, Mrs. C. L. Fry, Mrs. P. F. Jerome, Mrs. R. S. Smith, Mrs. M. L. Woodruff.

The places of Dr. E. W. Miller and Dr. John M. Moore were left vacant by their retirement from their respective boards. Miss Alice Kyle, of Boston, was appointed to fill the place of Miss E. H. Stanwood on the occasion of the latter's removal to the West; Mrs. Robert Seneca Smith took the place of Mrs. Williston Walker. The place left vacant by the death of Mrs. Decatur M. Sawyer has not been filled.

The consideration of the Mission Study theme for 1919-20 was the principal matter of discussion at the meeting of March 30th. As reported at the 1916 meetings of the federated boards, the Committee of 28 was approached by the Federal Council regarding the possibility of correlating the study programs for the year in question with the climax of the Council's campaign for The Conservation of Human Life. It seemed fitting to the Committee that the study program of the churches should help to make this united movement more effective since the general theme proposed is one that has a large significance for the missionary enterprise of the churches. It was voted, therefore, that the theme for 1919-20 should articulate with the general movement under the leadership of the Federal Council for The Conservation of Human Life.

The statement of the foreign theme for 1917-18 was formally adopted as follows: "The Light of Christ in The Life of Africa."

The recommendation was made that for all announcements of this theme there be used a device consisting of the map of Africa with the cross in the background and the words—Christ, or Islam, Paganism and Greed.

Regarding the expenses of the Committee, it was voted that the Committee expend this year only such funds as are needed for postage and clerical work and that the four constituent bodies of the Committee be asked to pay the usual proportionate share of the expense.

At the meeting of June 8th, Franklin D. Cogswell, secretary in the educational department of the Missionary Education Movement, was elected to succeed Ralph E. Diffendorfer, resigned.

#### Committee of Twenty-Eight

It was voted to recommend to the boards that the theme for the program of 1918-19 be "Christianity and the World's Workers."

The matter of the books to be used by the constituent groups in 1919-20 on the general theme, "The Conservation of Human Life," formed the principal topic of discussion at this meeting.

It was announced that the subject of Medical Missions had been suggested for the use of the Women's Boards. The ensuing discussion turned about the possibility of having a general book on world wide medical missions for use among women; and for men, a second book on a specific field which would illustrate not only how medical missions but also how all other agencies working for the alleviation of unwholesome conditions of living, are meeting the problem of the conservation of human life among one great population. Several members expressed their opinion that this country should be China; it was also pointed out that with the new situations which will be found in the Moslem world after the war this field should perhaps be chosen.

It was consequently voted that the Committee approves the suggestion that the Women's Foreign Boards should choose the theme Medical Missions, especially among women and children.

The Committee recommends to the General Boards that they undertake the study of a particular field to be treated from the point of view of its relation to the common theme, "The Conservation of Human Life," and that China is suggested as this field.

Regarding the home missions aspect of this theme, it was voted that it is the sense of the Committee of 28 that the work of women's home missions for children should be the aspect of the general theme "The Conservation of Human Life"—treated by the Women's Home Boards in 1919-20.

The selection of the theme for the general home boards was left to the members of the Committee representing those boards.

The home missions members in separate session considered the theme for the Home Missions week, 1917. The theme suggested was "America for Humanity; A Challenge to Service."

It was the generally expressed opinion of the members present that for this year it is not desirable to attempt to syndicate any material in this theme but that it should be announced only and the denominational agencies left to prepare their own material as they see fit.

At the meeting of December 7th announcement of publications 1918-19 on the theme "Christianity and the World's Workers" was made as follows:

1. Women's Home Boards.  
Adult—"The Path of Labor," a compilation.  
Junior—a book of stories by Miss Margaret Applegarth, entitled "Jack of All Trades."
2. Women's Foreign Boards.  
Adult—a book on women workers of the world by Miss Margaret Burton.  
Junior—a book of stories by the author of "Around the World With Jack and Janet."
3. General Boards.

*Adult*

Foreign—a book on the workers of various mission lands by Mr. Willard Price.

Home—a book by Prof. Harry F. Ward, the proposed title being "The Next Adventure for God."

*Senior*

A book about the workers in the principal industries and the relation of the church to the conditions existing in industrial communities. By Henry A. Atkinson.

*Intermediate*

A vocational book from the Christian point of view, by Eugene C. Foster.

*Junior*

1. A book of stories by Harold B. Hunting about men and women whose lives have been spent in service for the world's workers.
2. A pageant to show the interdependence of people, by Anita B. Ferris.
3. A demonstration based on the occupations and their contributions to the common welfare, by Anita B. Ferris.
4. Picture Sheets.  
How we are fed.  
How we are clothed.  
How we are sheltered.  
How people work around the world.

*Primary*

1. A book of stories for primary children by Miss Elizabeth Colson.
2. Picture stories about workers, by Miss Frederica Beard.

The following report from the Home Missions representatives concerning the theme for 1919-20 was presented:

"The Committee of 28, at its meeting on June 8th, requested the fourteen members representing the Home Mission Boards to recommend a home mission theme for 1919-20.

"It has already been voted by the Committee of Twenty-eight that the mission study program for 1919-20 shall fall into line with the Federal Council's campaign for the Conservation of Human Life,

#### Committee of Twenty-Eight

which is to reach its climax that year. We live in the faith that the reconstruction following the war will then have been begun. In any case the vast destruction of life incident to the war will be foremost in the consciousness of our whole people. This will not fail to appall, whether the destruction be esteemed the reckless wastage of war or the sublime sacrifice of life for the sake of humanity's larger life. The church mediates a gospel of the life abundant and the supreme demand of the period will be the application of that gospel under the impulses and sanctions of a quickened democracy. The community in which each church is located will become hallowed under that process. The task of community building will take on a new sacredness. Whether the need be the comfort and restoration of homes shattered by the war, or the nurture of workers emaciated by the feverish industry of the times, or the weaving anew of moral fibre snarled and torn by the terrible strains of camp and battlefield, human life will have become unprecedently precious.

"We can think of no more vital appeal than the mission of the church to mediate the abundant life where each organization can most closely touch life. A reconstructed society will require a reconstructed church. We must call upon each man and each woman to accept his and her immediate responsibility to make the church a fit instrument of renovation in his community. Instead, therefore, of directing attention to remote sections of our territory or isolated groups of the population or particular evils decimating or degrading society, we desire that each church shall be brought to face in its largest and most intense significance its own community obligations.

"We recommend that the home mission study theme for 1919-20 bear emphasis upon the local church as an agency for social reconstruction.

"We further recognize the peculiar importance in treating such a theme of focalizing the interest of men and women, young and old alike, upon the common task, and, whether through a single textbook or through a more varied literature, we desire to lay a unified emphasis and appeal to the common intelligence and stir the universal conscience."

Information was given that the Executive Committee of the Council of Women for Home Missions had already adopted the report.

It was voted that the report be adopted by the Committee of 28.

There was further discussion of the theme for 1919-20 which, as above stated, it is proposed to articulate with the Federal Council's campaign for "The Conservation of Human Life."

It was suggested that in view of the new situations being created by the war in the Moslem world and in India, one of these fields instead of China should perhaps be selected.

The women's foreign boards reported that they are planning to provide books on medical missions among women and children. It was generally agreed that in case the general boards choose another field instead of China for this year it



would make no difference in the plans of the women's boards for the study of medical missions.

The question of a theme for 1920-21 was then taken under consideration.

The women's foreign boards reported that they are planning to provide books on medical missions among women and children. It was generally agreed that in case the general boards choose another field instead of China for this year it would make no difference in the plans of the women's boards for the study of medical missions.

The question of a theme for 1920-21 was then taken under consideration.

The women's foreign boards reported that they were eager to take up the postponed theme "Missions and the Bible" at the earliest opportunity and that they have made plans to provide literature on it for the season in question.

Following a discussion of other questions and fields that are pressing for attention in the immediate future, it was voted to approve the plan of the women's boards for books on the Bible and on Christian literature in the foreign field.

A special committee was instructed to report how far it may be possible to build a united theme and program about this plan and to report to the general committee.

This discussion brought out very plainly the fact that there is urgent need for prolonged and careful conference on the whole mission study program to be recommended to the churches for some years ahead. Consequently, it was voted that a committee, one from each constituent group, arrange an extended conference of at least two days to study the possible coordination of the work of the various agencies for missions study for a number of years in advance.

Respectfully submitted,

FRANKLIN D. COGSWELL, *Secretary*.

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## WORLD'S SUNDAY SCHOOL ASSOCIATION

In the statement to the Foreign Missions Conference a year ago we outlined the objectives, organization and methods of this Association. It is due you to know a few of the accomplishments of the organization during the past year that you may understand the enlarging demand for the services of this Association and the fruitfulness of its plans.

#### MEMBERSHIP

The census figures of the United States report in 1917, as to Sunday-school membership, as well as some revisions on the foreign field, have indicated a total Sunday-school membership at the present time of approximately 35,000,000, some 20,000,000 in the U. S., 10,000,000 in England and her colonies and the balance scattered over the different nations. This is an advance of 4,000,000 over the report of 4 years ago.

#### FURLOUGHED MISSIONARIES

Through the request and cooperation of the Mission Boards, we have come into contact with the furloughed missionaries in America through direct correspondence, and in this way have touched during the past year about three-fourths of the entire furloughed missionary body, furnishing them with information concerning nearby Sunday-schools that they might study with advantage. We have sent to them also brief lists of Sunday-school books that they might secure and read with benefit, and have forwarded certain literature regarding the newer methods in Sunday-school work. In some cases these missionaries have been invited to visit and observe county and state conventions.

We are glad to report that the Board of Sunday Schools of the Methodist Church has recently offered to supply upon application, copies of their teacher training books to missionaries and student candidates without cost, in order to equip them more fully for Sunday-school service upon the field. Plans are being developed for a larger co-operation of the Sunday-school and Mission Boards looking toward this additional Sunday-school equipment of the missionary staff.

#### LITERATURE

Upon the fields quite an amount of additional literature has been produced in the dialects. This process is going on continually. Graded lesson literature is under way in at least four of these fields, namely, China, Japan, Brazil and Latin America. Through the cooperation of Smith & Lamar, additional graded courses in Spanish have been developed and the same concern stands ready to publish the graded lessons in Portuguese as fast as they are required and can be marketed to advantage. In Japan a revision of the graded lessons is being made by a competent committee of missionaries and Japanese, and the Sunday-school denominational agencies have most cordially cooperated both in the matter of illustrations and in lesson material. In fact we have yet to record a single case where either denominational or undenominational pub-

lishers have required any sum in consenting to the use of lessons, illustrations or books in Mission fields.

#### CHINA

On July 1st last, in response to the request of the British Section of the World's Committee, the American Section took over the administration and the financial responsibility for China. This was necessary because of the depleted resources of the British brethren due to war conditions and their desire to continue effectively the administration of India and other fields for which they are particularly responsible. This China responsibility has been met by this Association, the budget for China being increased from \$4,500 to \$9,000. The work is going forward with great promise both as to literature production and in the training of a native Sunday-school leadership, in fact the China Sunday School Union has been a very active factor in participating in evangelistic movements in China and in conserving the results of these evangelistic meetings through organized Bible classes. Groups of Bible class teachers are under training in various cities in China.

#### JAPAN

In Japan the training of a leadership is being rapidly developed through the efforts of Mr. Horace E. Coleman, Sunday School Educational Secretary for Japan. At Osaka and Tokyo there are now under full swing, well organized city Sunday-school institutes for the training of pastors, superintendents and teachers. At Karuizawa last summer there was representation from nearly every district in Japan at the summer training school.

#### SOUTH AMERICA

In South America Mr. Howard, who is now giving full time to the work of the Sunday-school, has been very active in the development of literature, in promoting evangelistic efforts through the Sunday-school, in bringing all denominations into accord with his plans, and in promoting a large interest on the part of fathers and mothers in the religious training of their children.

#### MOSLEM LANDS

In the Moslem field, with headquarters at Cairo, Mr. Trowbridge has mastered the Arabic and is developing an indigenous Sunday-school literature, lecturing in schools and theological seminaries and providing a number of translations of books that have a special appeal to Arabic youth. The field of the organized Sunday-school work has been extended into the Sudan by the employment of a native Sunday-school worker.

#### World's Sunday School Association

and wider plans are in view as soon as the way shall be clear.

#### COOPERATION

The representation upon our Committee from this Conference has been most valuable in giving us at all times the Boards' viewpoints and it has assisted in the coordination of plans and unified the program.

The budget of the American Section of the Association is now \$42,000. The financial participation of some six Boards in this budget is \$2500 of which \$1500 represents the loan of the services of Rev. Geo. P. Howard by the Methodist Episcopal Board for Sunday-school work in South America.

The representation of the Mission Boards is most desirable as evidencing that new partnership of interest and program which is making for world-wide efficiency in religious education through the Sunday-school. I wish to emphasize gratefully the willingness of the Boards to loan missionaries for interdenominational Sunday-school service after their special training by this Association. This form of cooperation relieves some of the Boards of the difficulty of direct contribution to the funds of the Association and is a valuable factor in promoting the work on the fields.

#### FILMS AND SLIDES

During the year the Association has made available at a nominal rental, sets of slides and a lecture covering Sunday-school work in different fields. A set of Sunday-school motion picture films on the Sunday-school work in various fields is now in preparation.

#### SURPLUS MATERIAL SERVICE

The World's Sunday School Association has a special Department that has been accomplishing very definite results in ways of helpfulness since it began its work in 1909. At first it was called the Waste Material Department but the name has been changed to the Surplus Material Department. During these few years more than 27,000 have written to the World's Sunday School Association asking for an introduction to a missionary that gifts of things requested by the missionaries and possessed by those in the home land might be sent abroad. In this company of denominational representatives it should be clearly noted that in every thing that has been accomplished by your missionaries the World's Sunday School Association has been doing definite denominational work. A member of the Baptist Church, for example, has been introduced to a Baptist missionary. In unnumbered cases the point of con-

tact by sending a package of pictures has resulted later in making a very substantial gift of money to that particular denominational board, or even the dedication of self to active missionary service.

While some may deem a Bible picture card a very small thing it is not so regarded by the missionary. The following quotation is from a letter recently received from a Methodist Episcopal missionary in India.

The cards are given to the children. Through these cards we have been able to organize twenty-five big Sunday schools in the district where I have worked. Last year on January 5th we had our yearly examinations. We examined almost a thousand children. None of them failed, although none of them could read a word, but they had learned the lessons from the pictures. This is the result of your "Surplus Material."

We know the work of the many leper homes. For a number of years through this Surplus Material Department, at least a package of pictures has been sent to each home for distribution at the Christmas season. In many cases more substantial things were sent. For example, many dolls were sent to the untainted children at Culion, P. I. W. M. Danner has been visiting many mission stations in the interest of his work. A few days ago the following card was received from him with reference to Surplus Material results. "Everywhere I go I see marks of your work, especially the large picture rolls. Keep up the good work."

Scores of baby organs have been forwarded after the money for their purchase had been obtained. Speaking broadly the list of gifts can be said to range from a picture card to a mule, and from a card punch to a church bell. The story of this department is graphically presented in a stereopticon address entitled "A World's Highway to Usefulness." Sunday-school lesson writers are constantly mentioning this channel of usefulness. A writer in the Westminster Teacher recently said "If there is one thing above another that is quickening within our school a deeper missionary atmosphere it is the impetus given us through being in touch with the Surplus Material Department of the World's Sunday School Association. In November a Christmas Greeting, signed by the Superintendent of the Department, Frank L. Brown, Joint General Secretary and Henry J. Heinz was mailed to more than 1250 missionaries who have been helped during the past year. Numerous useful gifts were enclosed in the packet, each package weighing more than a half pound. When these missionaries reply they will further indicate their needs and a diligent effort will be made to honor all requests.

#### World's Sunday School Association

Doubtless two-thirds of the lesson helps in English used in the Philippines are supplied through this Surplus Material Department. Many copies of 1917 Tarbell's Guide are now being forwarded to the Philippines and Korea for use in 1918.

#### VISITATIONS

Another important activity has been the arrangement of receptions of delegations of visitors from foreign fields. Sunday-school business men have co-operated in these plans and these native leaders have been shown representative Sunday-schools. One such recent visitor was Baron Megata, Chairman of the Financial Mission from Japan. In the visitation of a Brooklyn Sunday-school he expressed astonishment at the educational features of the school and its spirit of loyalty to the Government. For the first time he saw there the salute to the flag and heard Lincoln's Gettysburg address as a part of the school's exercises.

#### MEN'S BIBLE STUDY

There has been a great increase in Bible study by men through organized classes upon the foreign fields. These classes have been modeled on American lines. One such class at Manila called themselves "Brothers of 99" but before they had finished their campaign, they registered 717 in attendance. This world brotherhood in all lands, meeting in the interest of the Book and its program for life, is one of the most promising indications for the world's future.

#### A WORLD'S SUNDAY-SCHOOL COMMISSION

At the October meeting of the Committee, a Commission was authorized to prepare a world message and outline a world program for the large part which the Sunday-school is to play in the world's reconstruction. Such a message and an adequate program for each field should require a budget far beyond anything heretofore attempted. The record of its past success and its world-wide organization and efficiency should make the use of this Association for the winning and training of a generation, the churches' finest strategy.

FRANK L. BROWN, *General Secretary.*

## CONFERENCE ON THE CULTIVATION OF THE HOME CHURCH

CONDUCTED BY DR. CORNELIUS H. PATTON, CHAIRMAN OF  
SUB-COMMITTEE ON CULTIVATION OF THE HOME CHURCH

Tuesday Morning, January 15

DR. PATTON: May I ask first of all that you possess yourselves of these little slips which you will find in the chairs, entitled, "Theme: The Cultivation of the Home Church." This is a somewhat expanded statement of the topic which we are to discuss during the next hour and five minutes.

### THEME:—THE CULTIVATION OF THE HOME CHURCH

#### POINTS FOR DISCUSSION

- HOW* can we help the Church to realize the vastness and nobility of her task?
- HOW* can we reach the deeper motives in pressing the claims of the world work?
- HOW* can we secure the spirit of abandon in self-sacrifice which obtains in the present war?
- HOW* can we maintain, develop and direct the new measure of beneficence which has come to the front in the war?
- HOW* can we secure wider diffusion of knowledge in regard to the missionary enterprise?
- HOW* can we inculcate loyalty to the Church as the supreme instrumentality in saving the non-Christian world?
- HOW* can the Woman's Boards enlist the interest of prominent women who are indifferent to the claims of foreign missions?
- HOW* can the Woman's Boards secure a higher standard of giving on the part of their constituency?
- HOW* can a pastor best cooperate with the women's missionary organizations of his church?

In view of the war situation, and the thoughts which are in our minds in relation to our own work, growing out of the war and its many developments, it was borne in upon me in considering this important period in our Conference, that we might put the chief emphasis to advantage, not on practical measures, devised plans, schemes for promoting the work among the churches, but upon the deeper motives and the great principles which underlie and undergird this work. Now to do that without appearing to say the perfectly obvious, and I might say the pious thing, is not easy, and yet I am sure, without excluding any practical suggestions which may arise in the minds of any of you—please feel perfectly free to suggest any

—that we can very properly spend the hour in reexamining and reinforcing some of these deep, abiding considerations without which all our plans and schemes will go to naught. I will ask Rev. John M. Moore, D.D., a pastor of Brooklyn, who was formerly Educational Secretary of the Baptist Boards, if he will not take certain of these topics; and then I am going to ask Mr. James M. Speers, Chairman of the Laymen's Missionary Movement, if he will not follow him from the laymen's point of view; and then later on we will take up the topics which relate particularly to women's work, and I will ask Mrs. W. H. Farmer, of Montclair, N. J., to introduce those. But please notice that while these topics relate for the most part to the underlying principles and motives, each one is introduced by the word "How," so you have a chance to say something practical in regard to these elementary things.

## I. THE COOPERATION OF THE CHRISTIAN MINISTRY IN THE WORK OF FOREIGN MISSIONS

REV. JOHN M. MOORE, D.D.

Pastor Marcy Avenue Baptist Church, Brooklyn

I accepted Dr. Patton's invitation with haste, with undue haste, as it now seems to me. I was glad to be brought back again into missionary fellowship for a day, even though I am now a pastor. But I have been repenting somewhat leisurely as I have been thinking about these things; not because I do not have conviction, for I do have conviction; I suppose all of us have. I suppose any one of us here can tell how these problems are to be met if we can get the thing done that we suggest as the remedy. That is where the difficulty comes. And, as Dr. Patton has suggested, it is very difficult to treat these great things without saying the things that are trite and obvious.

I have tried to do my part during the last ten years in the development of methods and devices and schemes and all that along the line of the Every Member Canvass, mission study, systematic giving, and the promotion of stewardship. All of those things I believe in heartily, with perhaps the single exception of the apportionment plan. I became utterly hopeless about that ten years ago, and I do not believe that dead hope is ever going to have a resurrection. We have come to a new hour now, when we must go down deeper.

Looking at these questions, there are four of special interest to me.

"How can we help the Church to realize the vastness and nobility of her task?" It is not seen in its big, imperial outlook and outreach by the rank and file of our people.



"How can we reach the deeper motives in pressing the claims of the world work?" Those deeper motives are the impelling motives; not the motives of compulsion, not the motives of command and obligation and duty and the great commission. The deeper motives are those that spring out of an inner conviction. "We cannot but speak the things that we have seen and heard" is a great expression of response to the deeper motives. The motives of impulsion, how can we develop them?

"How can we secure the spirit of abandon in self-sacrifice which obtains in the present war?" Sacrifice is written into the very heart of our religion, and yet painless religion seems to be the popular religion.

"How can we inculcate loyalty to the Church as the supreme instrumentality in saving the non-Christian world?" The rank and file of our people, really at heart, judging by what they do, do not believe that the Church is in very big business, very big, challenging business. What Donald Hankey says about inarticulate religion, about the men who have those great religious principles and who are expressing great, fine religious ideals without knowing that what they are doing so eagerly would lead to the religion of Jesus Christ, in which they did not suppose they believed at all, is in point here. The great things that are challenging our minds and hearts and lives in these days are far more intimately related to the big missionary task of the Church than the average man has any notion of, and you and I believe and are fully persuaded that the remedy for the trouble in our world today is in the hands of the Church and her missionary agencies. The world-wide proclamation and the world-wide application of the principles of the Gospel of Jesus will meet the need, and that is the great business of the Church in her missionary work.

There is a sentence that attracted my attention some time ago, a sort of casual sentence, in the twelfth chapter, as I recall it, of I Chronicles, that seems to me to set forth the need for this hour: "The children of Issachar, men who had understanding of the times, to know what Israel ought to do." Those two things—a prophetic insight into their own times, and a practical program. And then there is added the sentence: "And all their brethren were at their commandment." And when the Church of God can demonstrate that she knows her task, and that she has a practical, vital, big program, all her brethren will be at her commandment. A Church of that kind will speedily take her rightful place in the moral and spiritual leadership of the world.

I. I believe we can go back with very great profit and

study anew the method of the Master as He began His work in Galilee. There are two or three things in His method that seem to me very practical in our time.

1. In the first place, He visualized His aim in a perfectly concrete way. The people knew just exactly what He was after. He visualized it in that great expression of His that was constantly on His lips, "The kingdom of God." He came first of all preaching practically the same message as John, "The kingdom of God is at hand. It is imminent; it is coming now." Then a little later He was saying practically this: "The kingdom of God has come. Say not, Lo, here; lo, there. It cometh not with observation. The kingdom of God is within you. It is here; it has come." When He spoke He had a perfectly concrete picture of what He had come to do. It was an earthly hope. That is to say, it was a hope that was to be realized on this planet. It was a social hope; it was a new order of life among men, a new organization of life around the ideals of mutual service. And it was the kingdom of God, a regime of God, the very spirit of God coming into the life of men and organizing that life on this earth in harmony with His own divine spirit of love.

2. He employed the intensive method. I think I can see just beneath the surface of the great 17th chapter of John what I would diagram if I had a blackboard here, showing, as I think, Jesus' method. I would put on the board a centre of three concentric circles. "For their sakes," said Jesus, "I consecrate myself." There was intensive work, beginning on His own life for the sake of this first circle whom He cultivated intensively, this little group of young men whom He had called to be with Him. That is the first circle, "For their sakes." That was not the ultimate. "Neither pray I for these alone, but for all those who shall believe on me through their word." There is a second and a larger circle outside the first. That was not the ultimate, for down toward the end of the prayer His intercession rises to God "that the world may believe that Thou hast sent me." He wanted to get His gospel from His own life as its center and source clear out to the last man in the very uttermost parts of the earth; and He believed that the best way, the most dependable way, was the intensive cultivation of a few people, and through them reaching out in ever widening circles until the last man had been reached.

3. And then the third thing in the Master's method was the sacrificial spirit. After all, we have got to learn what it means to suffer. "Not only," said Jesus, when Peter preferring painless religion was rejecting the Christ, "not only must I suffer, not only must I go to the cross, but you too. If any

man will come after me let him deny himself and take up his cross and follow me." Now that is so essential, and yet I do not think we need after all to say very much about it if we can take care of these other things. If we can get this impulse, this passion, into the souls of people, the sacrificial element will take care of itself. We have millions of good people in our churches, people who would die for Christ as readily as the saints of old in the time of the great persecutions of Rome, for instance, if the issue were as clearly joined as it was then.

II. Now how are we going to do it? That is the big hard question. But that second point, the intensive method, is the way that I think we will have to come back to. I think the sub-topic of which I am speaking has something about the ministry, the co-operation of the Christian ministry in the work of foreign missions. I felt that more and more as a secretary, as you have. I still feel the importance of the ministry in the missionary scheme now that I am a pastor. I believe that somehow or other we must call our ministers together and sit with them until they have caught this vision of a new earth, in which righteousness is to dwell, and something like the passion of the early Church, something like the passion of modern socialism, has taken hold of the leaders of the Church, and they with fire and passion and conviction have drawn about them the thoughtful, hopeful, forward looking men and women of their churches; and thus in ever widening circles this enterprise becomes a real movement, that moves by virtue of its inherent power to stir the soul, to capture the imagination, to enlist with utter devotion the wills of men and women who have come to Jesus and found Him an individual, personal Saviour, and who as they have journeyed with Him have caught His vision of the new earth, and go out in His name by the power of His Spirit to realize that vision.

## II. HOW CAN WE MAINTAIN, DEVELOP AND DIRECT THE NEW MEASURE OF BENEFICENCE WHICH HAS COME TO THE FRONT IN THE WAR ?

MR. JAMES M. SPEERS,

Chairman, Laymen's Missionary Movement

How can we maintain, develop and direct the new measure of beneficence which has come to the front in the war? In seeking an answer to this question, let us get before our minds clearly the outstanding causes of this increased measure of giving. Were they not:

First: Great, concrete, commanding, soul-stirring and soul-gripping appeals, united appeals, ably presented, and which

#### Cultivation of Home Church

appealed to everybody alike no matter to what sect or division of the church he belonged, such as

To save the starving people of Belgium, Serbia and Poland.

To relieve the unspeakable suffering of the people of Armenia and Syria.

To provide the Red Cross Society with funds to promote its great work of mercy on behalf of suffering humanity everywhere.

To make it possible for the Y. M. C. A. to comfort and befriend our boys in the camps and on the battle-fields, and to bring them moral, religious, and spiritual support and stimulus.

Second: The broadest and fullest kind and measure of co-operation by all classes of people everywhere, without regard to religious or even racial differences.

Third: The most complete and painstaking organization.

Broadly, these were the causes—others have had their influence. Men were appealed to by the heroism of the men and women of Belgium and Armenia; by the sacrifices these people were ready to make for a principle. By the side of this heroism and these sacrifices money seemed a cheap thing.

Then there was the appeal which comes from a broader realization than ever before of the brotherhood of man, of our interdependence upon one another, of the interdependence of one nation upon another, and our consequent obligation to help one another.

Selfishness too played its part. Men gave because of some personal interest. Their boy or their friends might be helped, or there was the broader, somewhat justifiable personal or selfish interest in seeing that our army as a whole had the fullest measure of physical comfort and spiritual care possible.

The crowd spirit too had its influence. It was or it became popular to help in these causes. It was something everybody was doing. A man did not like to be seen without a Red Cross button. Men wanted to be in it. In a measure they could not resist the enthusiasm; they were swept into it. There were over three million subscribers to the Y. M. C. A. Fund. The Red Cross has some twenty million members.

Now, in order to maintain, develop and direct this new spirit and measure of giving and to turn it into missionary channels, we have only to make adequate use of the same means—the same character of appeals, methods and influences.

First of all, we must present an appeal, concrete, vivid, commanding, soul-gripping, of the need of a thousand millions of the people of the world for the Gospel of Christ, and surely there is no other subject which furnishes so much material to make a gripping appeal of real human interest as the physical, industrial, educational and spiritual needs of this heathen world.

These needs must be presented in a way to give people an adequate conception of the bigness of the task we are confronting. The Red Cross asked for one hundred millions, and they got much more than that sum. The Y. M. C. A. asked for thirty-five millions, and the people gave them fifty-five millions. I wonder if the church has not talked so much and so long about what five cents a week or ten cents a week will do that the people have come to think of the work of missions as a five and ten-cent job. Perhaps we have cheapened the undertaking in the eyes of the people by failing to make sufficiently large demands for its support.

I remember years ago asking a young man who had never given more than five dollars in his life to anything, for a hundred dollars for a certain cause. I nearly took his breath away, but he gave the one hundred dollars, and he got a bigger idea of giving, as well as of the cause, than he ever had before. Men are ready to respond in a large way if the cause demands it.

Then we need a hundred men and women to make the appeal for every one we now have. And we must have men and women who know how to present an appeal. We had in our church some time ago a missionary who had rendered heroic service and who had passed through thrilling experiences, passing through a whole lifetime of experience within a few months, but he had no more ability than a ten-year-old boy to tell about it. A lady leaving the church asked "Who was that man, anyhow? He appeared and talked just like an undertaker." Don't send such people out to make appeals. That isn't their work.

I would bring home from the field for short periods frequently men and women who can tell in a way that grips, the story of the needs of the field, and I would send out to the field from time to time numbers of men and women for the special purpose of getting first hand knowledge of conditions so that they might come home and tell the church about them. You must present the need vividly, concretely and in a way that grips.

Then there must be a far larger measure of co-operation among the denominations than ever before, if we expect people to give liberally. We will get all the money we need for foreign missions,

When a united church presents its united appeal for foreign missions;

When it presents missions as its chief mission in the world and the one great outstanding reason for its existence;

When it presents the work of evangelizing the world as the work of the whole church;

#### Cultivation of Home Church

When it presents this as a big enough task to tax its whole united energies.

Co-operation is in the air in these days. The war and conditions resulting from the war are bringing it about in strange ways and places. Over in Greenwich, Connecticut, for example, there are four churches, a large and influential Episcopal Church, an equally strong Congregational Church, and a smaller Presbyterian and a Methodist Church. Within the last couple of weeks the two larger churches found themselves without coal, the Presbyterian and Methodist churches having plenty of coal. On conference the four churches decided to unite their services in one church, using the Episcopal and Congregational churches alternately, these having the larger auditoriums, the Presbyterian and Methodist contributing their coal. The ministers of the four churches preach alternately and all four ministers take part in each service. In addition to this the colored churches of the town are given the use of the larger churches in which to hold their services in the afternoon. This is co-operation by way of the coal bin, but it may, and undoubtedly will, lead to larger things.

We thought that the railroads of our country were the best and most efficiently managed in the world, but they have had to be united under one head in order to do the business of the country.

I am a Presbyterian and I am interested in foreign missions, but I have not a cent's worth of interest in making Presbyterians of the heathen peoples, and I have less interest even than that in making Baptists, or Congregationalists, or Methodists, or Episcopalians of them. What I am concerned about is that they shall come to know Christ. These are days in which men are very little concerned about denominational differences. Last Sunday at Camp Dix nine hundred men, including representatives from practically all of the Protestant denominations gathered for a communion service in one of the Y. M. C. A. buildings. Sixteen officers passed the elements. The nearer men get to the trenches these days the less interest they take in things that are divisive in religion, and when they come back they won't have much patience with some of our hair-splitting denominational differences. Let the church get ready for this at least to the extent of getting together on our common task of world evangelization. That men will respond to a united appeal we have had an abundance of convincing evidence recently.

Third: We must organize our forces for a united effort. Every town, city and state in the country was organized for Red Cross and Y. M. C. A. work, and every town and com-

munity had its quota of the whole budget assigned to it. No reason why this should not be done for the greater work of evangelizing a world. We can readily plan for and estimate the total cost of such an undertaking. Having done this, why should we not assign to Montclair, for example, where I live, and to every other town and city in the country its portion of that budget and have the Christian men and women of each community without regard to their denominational affiliations undertake to raise their quota. The money thus raised could be apportioned to each organization co-operating in accordance with the number of workers on the field, and other details could easily be worked out.

A plan of this kind will command the interest and support of men who have money to give. Get your vision of need before the people. Make it big and commanding enough. Make the appeal unitedly. Present the work of evangelizing the world as the work of the whole church and organize your forces; then you will get not only the money but the men needed.

We have got to make our appeal big and commanding enough, and we have got to make it unitedly, and we have got to present the work of missions as the work of the whole Church, and we have got to organize in order to accomplish this task; and when we do that we will get all the money and all the men we need for foreign missions.

## DISCUSSION

MR. MORNAY WILLIAMS: As I listened to the last speaker I saw behind him two men that are not with us any longer—John B. Sleman, the young man who called into being the Laymen's Missionary Movement, and that man truly ordained of God, though never ordained by any council, who was the first head of it, Samuel B. Capen; and I am glad to know that their methods are being carried on.

Dr. Moore led me back to the first disciples, who asked questions like these. They had been up on the mountain top, three of them, and they had come down again to the problems of the earth, where those who had remained at the foot of the mountain had met with a failure. For earth had brought to them an instance of her sorrows and her infirmities, and they had not been able to do anything with it, and they said, "Why not?" And He said, "This kind goeth forth *by nothing* but by prayer and fasting." And because the Church has not prayed, has not disciplined itself, these problems trouble us today; not because of the failure of methods, but because of the failure of adhesion to the principles of Jesus Christ. We are at the foot

#### Cultivation of Home Church

of the mountain in the face of a world that is asking, How can these things be? and the only thing that will bring it back is the spirit of Him who never failed and was never discouraged.

DR. EDWARD LINCOLN SMITH: I would like to speak of an incident. On the 8th of January, this year, one of the Dutch Reformed Churches in New York celebrated the twenty-fifth anniversary of its pastor, Dr. Henry E. Cobb, and in the course of the exercises one of the members of the church arose to present Dr. Cobb with an envelope. We were all interested to know what was in it. The speaker said: "This envelope contains \$3,600 in cash and pledges for \$400 more, which will be paid before your summer vacation begins; \$4,000 all together. This money is to be invested in a building in the mission field of this church in South China, in honor of Dr. Fagg, your predecessor, as president of the Dutch Reformed Board; and we members of the church have given this money with the desire that your name should be connected with it." They had been to Dr. Cobb and asked him what he wanted them to do in honor of his twenty-fifth anniversary, and he had told them to do that. The moral is evident.

DR. A. W. HALSEY: I would like to speak on "How can we secure a wider diffusion of knowledge in regard to the missionary enterprise?"

The war has put foreign missions on the map. We should take advantage of the war in presenting the fundamental principles which underlie our foreign mission enterprise, which millions of men who did not formerly believe in are now believing in.

1. God hath made of one blood all nations of men for to dwell on the earth. The essential unity of the race. The belief in the capacity of man to receive the Gospel. The war has shown the capacity of men to evince courage, sacrifice and a whole host of kindred virtues. St. Paul believed this when he stood before the most intellectual audience of antiquity and declared that God had made all men of one blood. Today the world recognizes it because the so-called degraded nations are fighting on both sides of this conflict and fighting like men. The capacity of every man black, brown, yellow or white, is being demonstrated by the war. This is a fundamental principle of our Foreign Mission propaganda. Let us emphasize it so that the world can never again doubt it.

2. Brotherhood. That has been one of the fundamental things underlying our missionary propaganda. We believe that the man in Asia is not only able to receive the gospel, but



he has in him all the elements added to which the gospel will make him a man of great service in the world. He is our brother; he will fight for us in Flanders. He is a Moslem, but he will fight against Germany. Brotherhood. That is our note. Let us take advantage of it.

3. Internationalism. That lies at the very basis of our whole propaganda. Christ for the world, we sing. This is a magnificent time now to show how the world is thinking internationally. I remember President Wilson, when he was president of Princeton University, coming to New York business men and telling them they must think internationally. The president of one of our largest banks said to me many years ago: "He opened a vista to me." All of us who know anything about trade relations know how America has been thinking along American lines, selling goods in American ways, so we could not sell them in China and South America, sending advertisements in English to South America, and supposing that would advertise our goods. Our merchants are beginning to learn the word "internationalism." It is our word.

4. Unselfishness. That lies at the bottom. Dr. Cobb last summer told me this story. He was in the hospital in Elizabeth, New Jersey. Two of our most prominent doctors said: "I understand that your church yesterday gave \$2,000 for foreign missions. It is a shame. We need it here in this hospital." Dr. Cobb turned around and called for the treasurer of the hospital. He said, "I want you for two short moments. I don't know what any church in this city gave last year to the city hospital, but I will guarantee that my church, which is a great foreign mission church, gave double that of any other church." And when the accounts were opened those two doctors were put to flight. Dr. Cobb's church had given \$2,000. They have given twice that since, but they had given more to the hospital than any other church there. In other words, he had shown them that the church that sees the vision of the world sees the need of its own hospital.

Finally: Social service. We are beginning to hear much of social service. Those of us who are in the mission work have known it for years. The Church has been doing the most magnificent social service on the foreign field. Let us not be led astray in thinking that this in itself is sufficient. Social service without a spiritual dynamic is no better than all our fancied aims and objects that brought us to this war.

DR. ORVILLE REED: "How can we secure the spirit of abandon in self sacrifice which obtains in the present war? How can we maintain, develop and direct the new measure of beneficence which has come to the front in the war?"

#### Cultivation of Home Church

When the Son of Man comes, will He find faith in the earth? I believe we need to cultivate not only faith in God, but faith in men as God shall use them. When the first Liberty Loan was talked of we heard careful business men say, "We do not see how it can be done," and yet we all know that it went fifty per cent beyond the expectation; and then came the Y. M. C. A. and the Red Cross drives, both of them passing their goals. There is no question about it, Mr Chairman, the money is in the churches, it is in the hands of the people, and I thoroughly believe that the people are willing to give, only they do not know; they have not been touched with the proper method laid before them in a practical way as it was outlined by Mr. Speers here a few moments ago.

### III. THE WORK OF WOMEN AND THEIR FOREIGN MISSION BOARDS

MRS. WILLIAM H. FARMER, MONTCLAIR, N. J.

I shall touch upon points connected with the last three questions, which concern the work of women and their Boards.

Home base work combines home and foreign missions. It is doubly important today. If any part of our foreign mission stations remain untouched by the war, we cannot say that of the home church. The home church is tremendously affected, and in some respects we might say threatened by the war. To illustrate: woman after woman has said that she believes this year we should give up our program meetings in missionary societies as well as the meetings of the woman's clubs in order to devote all our time to Red Cross work and committees. A friend of mine wrote that on her return from her summer home she had found her church so absorbed in Red Cross work that she did not know where foreign missions were coming in.

War activity is like the boiling of the soup kettle. It means expansion. The pieces of meat feel the stress and strain; ebullition brings up from the bottom particles whose existence was more or less unsuspected, and we have got to get rid of the scum that rises; whether it is indifference, or inactivity.

Besides realizing the need of united action, the vastness of our enterprise, the value of margins of time, the importance of its influence upon international peace and arbitration, we are going to realize the willingness to grant large requests. A growing appreciation of these five points is coming, and is going to enlarge our standard of giving in our whole constituency; but we must make use of this day of opportunity in order to do it.

In our work in home base development women have dealt chiefly with women, reaching one-fourth, one-sixth or one-seventh of the constituency, that is all; and with little children gathered together in so-called mission bands. In the mission bands the children sing

"Hear the pennies dropping,  
Listen as they fall."

And the only difference between the mission bands and the women is the difference between pennies and dimes; pennies for the children, ten cents a week for the women. We have got to bring the children up to a higher standard of giving, at least as high a standard as to the moving picture shows,—dimes and nickles instead of pennies; and the women have got to realize they have check books and see the shadow of the cross over the checks that they write.

We have got to enlarge also the people we deal with. While we have dealt in the past chiefly with women, and a limited fraction of the women and children, we must now extend our sphere of influence. And we will take first the pastor. Turn that last question around and see what the women's attitude is. How is the question expressed? Is the pastor cooperating with the women? How can the women cooperate with the pastor? Women must sometimes meddle with the pastor and his affairs. They must sometimes demand missionary prayer meetings; they must demand missionary sermons if they do not get them. Let me illustrate the way in which a woman can do this. A woman wrote a letter to a pastor somewhere in Jersey asking him if a woman's organization could not be formed in his church. For years that church had had no women's organization for missions. He wrote back to the effect that the Lord had blessed him hitherto without a woman's organization, and he believed the Lord would continue to bless him without one. Now that is the situation. We have been taught in the last two Garden City Conferences that the pastor is the key to the situation. The woman has got to learn how to use that key.

But besides the local church with the pastor who needs to be reached, there is also a chance of getting at the pastors together in local federations; and I believe that women's boards ought to interest themselves more and more in the formation of local federations in order that the pastors may come to know the women. There are pastors who may be trusted to offer brief prayers and conduct brief devotional services preceding the mission study class. Such a pastor may safely be placed in that position if he will not take up too

#### Cultivation of Home Church

much time with complimentary remarks about women and their work.

Besides dealing with the pastor, the women must deal sometimes with other men. If in an every member canvass you can have two women go out together, or a man and a woman, and not always just two men, the man who, because he has never belonged to a women's missionary society, is obliged to admit he is not very sure of his facts, can be sure of his facts when he makes that call with his wife or some other woman in the interest of foreign missions.

In the third place, she will deal with women, but she will meet three classes of women. She will meet one class of women all ready, I think, women to whom she need only suggest the increase of gifts, the need of the fields, women who are with her more or less, who simply need the enlargement that will make the praying and the giving of time and the giving of effort mean more. It must be done, as has been suggested here, by the method of the Master. We go as individuals; we go as two individuals to meet that woman and to increase her scale of giving.

But there is a second class, and these are they who are not broad-minded, but narrow-minded nationalists. They see the foreigner around the corner. They see the need in the home town; they do not see anything else. Now to them we must say that to get the far view one needs to stand on higher ground; and there has got to be the lift of prayer, the lift of faith, in order that these women may see farther and feel more deeply.

And then there is that third class, the indifferent because ignorant; and to these I would say just what Mr. Williams has quoted. We are living in the age of the impossible; we are doing the impossible by supernatural means. We meet this demon of indifference, and we have got to cast it out. It may be cast out in no way but by prayer and fasting. There is a modern substitute for fasting,—tactful spiritual diplomacy. Common sense goes a long way. But there is no modern substitute for prayer. Prayer in the past, prayer now, prayer in the future, is and will be the dynamic of our power.

#### DISCUSSION

MR. W. E. DOUGHTY: There is an item here that I think will be of interest to the members of the Conference, and what Mrs. Farmer has said has led me to think that perhaps I ought to speak of it.

The Laymen's Missionary Movement has been doing a new

thing this year in its campaign in the holding of parallel conferences for women in connection with all its conventions. I have just been through one of the remarkable experiences of my life. In ten conventions in California parallel women's conventions were organized in each one of the ten cities, with a registered attendance of something like ten thousand women, and the enthusiasm and interest, and the way in which they attacked the problem of enlisting the outstanding women of those communities, who were outside the churches, many of them, and many of them outside the missionary societies and their life, was to me a revelation of a perfectly open door in connection with conventions of the Laymen's Missionary Movement.

In three of the ten cities there were interdenominational women's missionary federations binding together the home and foreign missionary leaders of the women of these three cities. In seven cities there were no such organizations, but in response to the suggestion of Mrs. Paul Raymond, of San Francisco, who led the women's conventions throughout the whole series, every one of the seven cities organized a women's federation for home and foreign missions, and have undertaken a perfectly tremendous and inspiring task. In the Northwest, in the next month, there is another series to be held of the same kind, and out across the country. We believe this is a new method of cooperation that will be useful in the days ahead.

## CONFERENCE ON CHRISTIAN EDUCATION FOR WOMEN IN ELEMENTARY, HIGHER AND MEDICAL SCHOOLS IN NON- CHRISTIAN LANDS

CONDUCTED BY MISS MARGARET E. HODGE, OF PHILADELPHIA.

Tuesday Afternoon, January 15

MISS HODGE: As you see from your program, our topic is divided into three general subjects: Christian education for women in elementary, higher and medical schools; and each one of those three topics is discussed under the two general heads of present conditions and outstanding problems. I have given each of the three general topics into the hands of one woman, and you will find a good deal of variety in the way in which these three women have planned it. The first, Elementary Education, is in charge of Mrs. D. J. Fleming, formerly a missionary in India; next, Higher Education, in charge of Miss Florence L. Nichols, formerly of the Isabella Thoburn College, Lucknow, India; and the third in charge of Mrs. Henry W. Peabody, who has been giving so much attention to the problem of the education of women in mission lands.

### I. ELEMENTARY EDUCATION

MRS. DANIEL J. FLEMING

The very beginning of women's work in missions was in 1820, when the first society in England was formed "for the promotion of female education in the East." Then the next society came about 1860 in our country, and the second about 1869; and at the close of the Civil War, women's societies came on thick and fast, dealing with this problem of education of women in mission lands.

There have been three outstanding results. The first, that of overcoming prejudice against the education of women. The second, the proof that the thing can be done, and is worth while doing. And the third, the education of public opinion. So that today in practically all mission lands one of the burning questions in the vernacular press is that of the education of women. The first note of the present condition then, is that of progress,—progress in numbers, and in demand for education.

In India, one finds in the press so many notices of female education that one must remind one's self that they are meaning primary education, for in the masses that have to be educated in India it is still only primary education that they are thinking of. There are a few women that go up into secondary schools and into colleges, and training for teachers, but it is such a small proportion of the whole number that the thought is directed more or less to elementary education.

The great problem in India in our elementary work is that of elimination. Due to the social conditions, and particularly the early marriages, we find that our little pupils are taken away from us just at the time they begin to be interesting, and to show a keenness for their work. One day they are missing, and we inquire and find that their marriage has been arranged, and they have been called home. The subject of education is practically a closed book to them from that time on, so that we have the children possibly up to eight or ten years of age, and then our touch upon them for life is over.

It is significant that the English government in its educational policy has twice—once in 1904 and again in 1913—taken the position that it is a far greater proportional impulse to education and to the moral tone of the people to educate the women than the men; and in order to carry out this, they have done what they could, by the elimination of fees and by special scholarships, to advance the education of women. It has even been a subject of discussion whether, where there is only money enough for one school, if there were a choice between its being a school for boys or a school for girls, perhaps it ought to be a school for girls. Fortunately in India there is no prejudice against the education of boys and girls together up to the age of eight or nine; and over half of the girls are admitted in boys' schools. It is said that whereas one village out of every four has an elementary school in which boys and girls can study together, only one village out of every twenty-seven has an elementary school for girls only.

The problem of Mass Movements in India brings this subject of elementary education to the fore, making it a burning question how we are going to deal with the problem of educating the masses. Our Christian Church has become so illiterate that the statistics of its illiteracy are alarming, putting an added emphasis and urgency on this subject of elementary education. The English government dominates the educational system in India, setting the standard, the curriculum, the work and the necessary requirements for getting the grants

#### Christian Education for Women

in aid which it so generously gives to all private institutions and mission bodies there.

In Japan we find quite a different situation. The Japanese government dominates the system of elementary education, practically taking it out of the hands of the missionary bodies, and the only work that is left in elementary education for the missionary bodies there seems to be the kindergarten.

In Chosen we find that elementary education has proceeded in a very encouraging way up to the present time; that the elementary church schools have been self-supporting, supported by the Koreans; and until the educational ordinance of March 24, 1915, by the Japanese government, forbidding any religious education in the schools of Chosen, things were going on nicely. Of course, it is a subject of deep concern to the missionary bodies whether it is worth while to proceed with education if they are not allowed to give religious instruction. Those who have already had their schools started may continue for ten years and then it is hoped that all such schools will be absorbed into the government, based upon the thought that the state should control education; that it is the province of the Church to preach, and of the state to educate,—and they wish to have no foreigners' hands in the molding of the thought life of these people whom they wish absolutely to amalgamate with themselves.

In China the condition is still different. The government and the missions go hand in hand in this elementary education. The problem is so vast, the numbers are so great, and the need of schools is still so much more vast than any provision for them, that there is a free hand for our missionary work there.

An interesting study has been taking place in China, and it has been discovered that ninety-five per cent of the pupils in that great land never go beyond the primary stage in education; that is, only five per cent go on up into secondary schools and into colleges. So the great problem is how to educate, to fit for life the ninety-five per cent whom they have only for a very few years, perhaps up to twelve years of age. And one of the things the Chinese government has done in order to encourage primary education, to make it seem attractive, has been to change the name of primary schools into "citizen schools"; the fitting of their pupils for citizenship. And while they have hoped that that would change the attitude toward primary education, they have not as yet worked out a curriculum in keeping with this ideal. So that it is still left for the missionaries who are working upon this problem to come



in with valuable help and suggestion and model schools to solve that problem.

The second characteristic which I should like to speak of under the present condition—the first being that of progress in numbers—is the very great dissatisfaction with the present state of elementary education in every one of the mission fields. Inefficiency, we might term it, in elementary education. One finds that in every mission land they bring in practically the same verdict, that there is no elementary education today that is sufficient to cope with this great problem. When we have such a short number of years in which to deal with the pupil, we should put upon that problem an intensity of brain and heart and prayer which we have as yet never entered into. We are so much more likely to centre upon the higher forms of education, and yet it is the elementary education which is going to meet this great problem of the masses, and is going after all to be the foundation upon which the nations proceed.

The form of education is very conventional in our schools. We have in most cases taken the line of least resistance. We are going on with the old forms of reading, writing and arithmetic, and very little else that is original or progressive. It is natural that it should be so, and in some cases there are special reasons why. As one reads the new books on the ideals of education in this country, people are beginning to change and feel that the idea of education is not that of imparting information, but to fit the child for life—a very different sort of thing. It means a changing curriculum. It means a very definite aim, a very definite policy; a reviewing of the situation and seeing whether we are meeting that need from time to time. It needs also a co-operation which we have as yet not even visioned. It means also specialists on education, and we are hoping the boards will send out such as are specially fitted to meet this great task that is opened before us now. There is a demand for education so vast that we need experts to lead.

One finds this question asked again and again in the different countries: What are we doing in our elementary education? Are we simply preparing our pupils for going on to secondary education, to go on to college? Are we planning the whole thing with that in view? Or are we planning it so that our ninety-five per cent of pupils in China are prepared to meet life? In India statistics have never been taken of elimination, but they are so great, they must be even more than that; and in Syria and Palestine one finds eighty-five per cent quoted as a possible number. It is foremost then, that

we should get our thought right down to the subject of what we can do.

The primary day school is, in the opinion of those who have really thought of the matter seriously, the most important educational problem of the day, because it deals with the largest numbers, and because it lays the foundation for life.

Now, the outstanding problems are so numerous I will speak of only two: that of the curriculum and that of the teacher training. We can do very little in elementary education until we have proper teachers. A part of our trouble has been that we have thought of education only as imparting information, and so in these lower grades those that have a little information would be fitted to impart to those who have none. We have not kept in mind the great relationship to life which these schools hold. Where will we find the teachers that can take hold of this work as they should,—teachers who have the wide outlook, who have the technical ability, and whose hearts are radiating the love of Jesus Christ? For in our mission work we would have no other kind of teachers if it were possible to find that kind.

I remember when I first went out to India visiting three schools which interested me very much. I had never seen in my missionary experience there schools which seemed to me to be doing more original work in elementary lines than those schools of Miss Sorabji, in the city of Poona. I found that she, who had had her training in America in one of our normal schools and was fully conversant with normal theories, had taken back not just the theories and the technique, but had taken these back to be adapted in her own marvelous way to the needs of her little Indian children. And as we visited the history class, little boys came forth to recite history, dressed in costume, going through and acting out the period of history in which they were to recite, taking part in sham battles, themselves practically impersonating the great characters of their history in India, living it again and thrilling and throbbing with the meaning it had for them. And as we went out into the compound and saw a recitation by the geography class, we found the little girls and boys standing around a map of India which was raised in relief from the sand,—the mountains and the rivers all there, the rivers filled with water. And because the children in India go barefoot it was not at all difficult for them to recite their lesson wading through the water to the port of Bombay or Calcutta, taking a little toy boat in their hands, and as the subject of the lesson was the exports of India, taking this little toy boat and sailing it over

to the actual port and mooring it there, or stepping over the mountains with their bare feet to the places where rice could be had, and gathering up a little rice that was there, and taking these different things back and putting them on this toy boat, saying, "I am loading my ships with these things and sailing away." It was an object lesson in getting hold of that subject which greatly impressed me. It gives an idea of how one may take the ordinary studies that have to be taught in these primary schools and relate them to life, and to the instincts of the child, making it so thrilling that it is a fascinating thing to go to school and to learn.

So as one thinks of that great problem, how to adapt the studies to the needs, the social needs, which is the burning question today, one feels that perhaps the very same things must be studied, but with a different aim and with a different point of view and with a very much broader and bigger and more original attack. I feel that probably the best curriculum will be worked out when the people of the country themselves take hold of their problem and solve it for their own people.

Now, making it practical, creating ideals and habits, the technique of building Christian character, the dominating of the community through the elementary day school—all these are very important subjects. We can only prepare for life by living, we can only learn by doing. This thought was voiced at Northfield a few days ago when, after looking forward to Bible classes in our colleges to fit our young men and women for life, these Bible classes were to be related to life immediately; they were to go out and put into practice that very thing they had been studying, been thrilled by, that morning. So it must be on our mission fields, that somehow we must fit these boys and girls for life by relating it to life and helping them to get hold of these principles by actually living them and doing them at the time.

It was our Lord's last commission, "Feed my lambs." I feel that it applies particularly to the elementary school work on the mission field.

## KINDERGARTENS AS AN EVANGELIZING AGENCY

MISS OLIVIA C. LINDSAY, JAPAN

I may remark first that in Japan there are about 180 kindergartens with 8,000 children, under the control of the various missionary bodies. Besides those schools the government has a great many kindergartens which are like day nurseries. The mothers send their children to the government kinder-

#### Christian Education for Women

gartens so that they may receive care for at least four or five or six hours. Very few of the teachers in the government kindergartens are Christians.

As to the kindergarten as a missionary agency, it should be borne in mind that the children from four to six years of age receive impressions there which last them all their lives. Their minds are so plastic that even though they do not understand very much in the way of Bible instruction, they hear the Bible stories, and there is a certain impression they get from the Christian teachers that will never fade away. For instance, every day the kindergarten children in Japan bring their lunches to school, and the teachers always have them sing the blessing. And when they go home—though it is not a custom in Japan to say grace before meals—the little children say, "Now, we must thank God for this food." And in little ways like that the mothers and fathers get some idea of Christian living.

Then through what is called the alumni meetings, even the big boys and girls cling to the kindergarten. Of course kindergartens differ in the number of alumni meetings they have during the year. But some have as many as one a term, and I think that in some communities they have a meeting once a month, and through these meetings the boys and girls are not allowed to forget the Christian training they received in the kindergartens.

The Christian kindergartens are very closely associated with the Sunday-schools. In fact, in every kindergarten building there is a Sunday-school conducted at least once a week. You may think it strange to have two Sunday-schools a week in Japan, but there we cannot have all our Sunday-schools on Sunday. We may have them on any day of the week. And most of our kindergarten teachers conduct Sunday-school or Christian meetings for children at least two or three times a week.

Through the kindergartens the mothers are brought into touch with Christianity. Some mothers who are bitterly opposed to Christianity in theory will be led to attend the mothers' meetings held in connection with kindergartens, and there receive an altogether new idea of what we are trying to bring into that country. Usually the mothers' meetings are held once a month, or two or three times a term, and very often through these mothers' meetings the kindergarten teachers are invited to give Bible lessons in the homes of the mothers.

The kindergarten training schools are doing great work. They are not yet united into one normal school. In fact, they

are so divided that there are about 141 kindergarten training schools. But in their own way they are turning out very well trained teachers. Usually the course is from two to three years; and the reason that we have such able Christian kindergarten teachers, when so many of our high school teachers are non-Christian—even in our missionary schools we cannot get Christian teachers—is because a great many of our kindergarten teachers are scholarship girls, who have at least four or five years' training in a Christian high school; then they have graduated from a training school, which means that they are pretty well grounded in Christianity; and each teacher is not only a well trained kindergarten teacher, but she is really an evangelistic missionary or an evangelistic teacher.

I would like to say in closing that as far as missionary boards are concerned, the great need in Japan is more trained kindergarten teachers or professional kindergarteners, and not only those who are graduated from a teachers' college in a professional way, but those who are trained Bible teachers. We really need the two points: efficient teachers, and enthusiastic, zealous Christian workers.

## II. HIGHER EDUCATION

MISS FLORENCE NICHOLS: I think we will have to take quite a jump from primary education to college education, because in the half hour we had we decided to concentrate on college education, interpreting "higher education" in that way.

There never has been any doubt in anybody's mind about the necessity of primary education, but some of the missionaries can remember when even the missionaries said, "There is no use in giving a college education to a woman." Perhaps they did not doubt it for a young man. But that time has passed, and college education for women is a fact and a success in foreign lands. We have our colleges already in existence in China and in India, and the beginning of April will see the first Christian woman's college started in Japan. I have asked three of our missionaries to tell just what the present status and problems of college education are in the countries that they represent. Mrs. J. C. R. Ewing, of Lahore, for India; Miss Ida Lewis, for China; and Miss Myrtle Pider, for Japan.

### IN INDIA

MRS. J. C. R. EWING, LAHORE

One has only to consult the statistics of the past five years, to be assured of the increasing desire for the higher education of women in India.

#### Christian Education for Women

As one who has been in touch with the girls' schools in that country for nearly forty years, I have no hesitation in saying that this eagerness among the educated men of India, to give their girls a chance in the schools, has never been so apparent as in the past few years.

In consulting Government statistics it is impossible to separate mission high schools and colleges from those directly under the Government of India. But we know that the great majority of those for girls are under our various great mission Boards. These have, in India, to a wonderful degree, the sympathy and practical financial help of the Government in the various provinces, in building grants, maintenance grants and scholarships.

The number of girls reading in high schools has increased by 50 per cent. in the past five years. The number of girls reading in schools of all grades at the last census was 1,228,363 in all India. In comparison with the many millions of women in that great country, the proportion of literate females is very small. But when one has regard to the increase of such, and especially when we look back over the years in our own province of the Punjab, the change is manifest.

In all India there are 158 high schools and fourteen Colleges—arts and professional, for girls only. In the high schools there are 22,185 girls reading, and in the College 525 girls. In Bombay there is no college for girls alone, but they read in the various arts colleges, which are primarily for men. In the Forman Christian College, Lahore, a few girls have read each year as a matter of accommodation, when girls could not go all the way to Lucknow to the Isabella Thoburn College, where many of our Punjab girls (Indian Christian girls mostly, but also a few Hindu and Mohammedan girls), have been educated. Now the Kinnaird College has been opened and is gradually being affiliated with the Punjab University, in all subjects, so the difficulty in the matter of education of girls in that province, will hereafter be less than for some years past, when many have been prevented from acquiring such education by the lack of a college for Indian girls in the province.

The great majority of the girls, going on for higher education up to the present time, are from Christian Indian families, but each year we know of more students from Hindu and Mohammedan families passing their matriculation examinations, and going into the college classes.

Our daughter, Mrs. Lucas, wrote from Lahore in a letter received last week, of attending the marriage of one of her

old friends, the daughter of a Mohammedan judge of the Supreme Court of the Punjab. I know her mother, her grandmother and her great-grandmother. They were all married at fifteen and mothers at sixteen and had no education beyond a little of the vernacular. Ashgari was taught in her own home and later attended the Queen Mary's School and College, passing her intermediate examination after finishing the studies of the sophomore class in college, more than a year ago. She is about twenty-one years of age and has now married a young barrister, who took his full law course in England as well as some previous years of study in Cambridge University. This young lady speaks the most beautiful English in a soft, gentle voice and is altogether a charming girl. But she has never spoken to a man in her life who is not a relation, although from "behind the purdah," she may have more than once viewed guests of her hospitable father in their elegant home.

In the Kinnaird School and College, many such girls are studying. I can think of no greater opportunity for the best of our American college-bred women, than in this great movement for higher education in the Far East. If I could but bring before you today, some of the highly educated Indian Christian ladies I have known, you would see how beautifully they respond to the study and training that has been theirs.

As an evidence of the great importance attached by the missionaries of North India to the furtherance of such education, two of the woman's colleges are to be made Union Colleges, the Methodist Episcopal Mission being joined by the American Presbyterian Mission in the support and enlargement of the Isabella Thoburn College at Lucknow; while it is hoped that the Zenana Bible and Medical Mission will soon be joined by the United Presbyterian, as it has already been by the American Mission, in the same effort for making the Kinnaird College of Lahore wider in its scope and efficiency. In Madras also, a Union College for Women is in full and successful operation.

With the thousands of men pressing into all the institutions of higher education, it becomes imperative that a serious endeavor should be made to bring the women of India to a higher plane educationally. These educated men are demanding educated wives, and here lies one great opportunity for the Christian Church.

*First:* We must have the women of the Indian Christian Church educated in primary, intermediate or high schools, and facilitate their training in Arts, Medical or Teacher's Col-

leges, according to their ability, that they may become a great host, in carrying the "glad tidings" to their non-Christian sisters all over India.

And *Second*: We must welcome the many Hindu and Mohammedan girls, who are now eagerly desirous of sharing in the educational advantages, which, generally speaking, they can secure only in mission institutions. Herein lies the missionary and Christian opportunity, which we earnestly pray may be expanded as rapidly as possible, before non-Christian schools rise to fill the demand.

### IN CHINA

MISS IDA BELLE LEWIS, TIENTSIN

There are today just eighty-four girls in college in China. If there were that many in proportion in America, we would have just twenty-one college girls in all America. We have, however, these eighty-four, and they are in three great college centres: one in Peking, in a new building in just the last two or three years; then our college at Nanking—the Ginling—not great in numbers, but great in vision; then in Foochow we have the very beginnings of a college. In the American Board there, seven or eight girls are taking post-graduate work in their high school; under the Methodist Board a few girls are studying above the high school grade in the Methodist school in Foochow; so we have those three centres: Peking, Nanking and Foochow, where the college girls of China are studying.

These colleges have grown up as a need. They were not brought over from America and imposed upon China; but as the girls came up through the elementary schools and high schools, they began to want something higher; they asked their missionary teachers if they stopped when they got through with high schools, and the missionary teachers would say, "No; we went to college." And so these girls wanted colleges, for they wanted more education.

So these colleges grew up. First, just as they are in Foochow now, by post-graduate work for the high school girls. Then the schools began to want higher education for their teachers, and so the teachers in the high schools would take in a few of the girls who had been graduated from their schools, and study with them in the evenings, and help them along. The schools wanted better trained teachers, and the only way to get those better trained teachers was to help them themselves. Then, too, the girls began to know of their brothers and of their friends coming here to America to study, and today in America we have over 200 Chinese girls study-



ing. I was talking only last week to one of these girls. She said to me, "Miss Lewis, we must have colleges for our girls in China." These girls who come to America are taken away from their own people. In fact, one girl who is getting her Ph.D. in chemistry this year in Chicago University has almost, if not completely, decided not to go back to China. Think of it. The first girl to reach that degree in America has just about decided not to go back to China. Why? Because there are so many places open to her in this country. I think it is a professor down in Johns Hopkins who wants her to help him on his chemistry work. She wants to stay in America. She is entirely weaned away from her own people. Of course she mingles with them here in America, but she does not want to go back and face the transformation that would have to take place in her customs and her habits. So we need higher educational institutions in China.

Now our background is the teachers. We must have educated American missionary teachers, who know the people and the customs and needs of China, and yet teachers who know the very best educational movements in the world today. And then we need these Chinese girls who are studying here in America and who graduate in our high schools here. We need to have them go back to our colleges. We must in some way keep in touch with them and have them keep in touch with our Christianity.

We must have a curriculum that is fitted to the needs of China. We need history from the eastern standpoint, not from the American standpoint. We need English literature taught not for American girls, but for Chinese girls. We need the English language taught as they will need to use it.

And then we need most of all the co-ordination with their own people. We want Chinese colleges. We cannot take Wellesley over there; or Smith, or Vassar, or any of these other colleges. We must have Chinese colleges that grow up out of the spirit of the people.

But most of all we must have the spirit of service, of sacrifice; that which does not seek for self, but for others; so that China through the ministry of these graduates from the girls' colleges in China may indeed become a part of the kingdom of our Lord and of His Christ.

#### IN JAPAN\*

MISS MYRTLE PIDER, TOKYO

The first deity among the Japanese was the goddess of light or the sun goddess. Now that idea of a woman as a sun god-

\*Miss Pider illustrated her talk with a specially prepared chart.

#### Christian Education for Women

ness has gradually been changed until today the name for woman or wife in Japan is "The Honorable Inside of the House." Now that Honorable Inside of the House is not staying inside the house; she is coming out. She is going into business; she is going into all kinds of school work; she is making her way in the world as a journalist, as an editor of newspapers. In Tokyo today there are nine women heads of schools. So you see the woman is no longer to be the Honorable Inside of the House.

I have arranged this chart so that you might see something about this very intricate system of Japanese schools, which has been compared with the intricacy of the Japanese language. Someone at the Rochester Student Volunteer Convention called the Japanese language "that excruciatingly polite, non-understandable and unthinkable language." According to this diagram I think you will see the schools are really understandable. Here I have arranged a schedule of our American standard of schools, beginning with the primary, the grammar and the high schools, to college, and the graduate school. And on this same scale you may see what the Japanese school system is like. Here is our standard for men in Japan, beginning with six years primary, going through six years of middle school, until a person has to be twenty-seven or twenty-eight years of age before they can graduate. You see it is even higher than our American school system. That does not mean necessarily that they do higher work than our American universities do, because it takes at least two years longer to do it through the Japanese language than it does through our English language; it takes them so much longer to learn to read and write. This is the standard for men's normal schools; much lower.

Over here (indicating on diagram) we come to the standard for girls. Six years of primary school underlie all this charting. You see how short the standard for girls is compared with the men's standard. You say the Japanese really believe in women's education? But do they? Just look at the chart. There are four years of girls' high school, with one year perhaps attached if they wish to take it, and some other supplementary courses that are offered. When I look at this chart and see here this standard for girls with some special schools for domestic science, and compare that with this standard for men, I think of Count Okuma's illustration in speaking of women's education. He said: "When I was a boy and tried to shut up the hens that we didn't want going over into our neighbor's garden, I tried clipping both their wings; but I

found that they flew out over the fence with both wings clipped. Later I found that by clipping one wing only they could not fly. And," he said, "that is the reason we Japanese are not getting any farther than we are as a nation; we have one wing clipped, and that is in women's education." He says, too, "The secret of Japan's future success lies in her education of women," and the development of womanhood and her position in the world, is the big question in Japan today.

Now how about a girl getting an education in Japan beyond the six years primary school? Even as regards primary school education there are 36,000 little girls working in factories who ought to be in the primary schools, but are not, while there were only 6,000 boys of the same age working in those factories. 36,000 girls to 6,000 boys; that is the ratio of importance that girls' education has in the minds of most of the Japanese people.

There are only 200 high schools in Japan. Now if you would put 200 high schools for the same amount of population in America—I suppose Japan has about the same population as we have east of the Mississippi River—you would put two high schools in each of the counties of New York State, but leave all the rest outside with no high schools at all. Very many of the girls want to get into those high schools and cannot. I do not know of any high school that admits more than one-third of the girls who apply, and I know of several that admit only about one-seventh. Why don't they go to the mission schools? Why don't they go to other private schools? Well, one reason is that if they can get into the government girls' high schools, it shows they have a good mind, and their parents know that a girl with a good mind has a better chance for her future prospects than girls who do not have good minds, and so the parents are all eager for girls to be able to get into the girls' high schools. So she takes the examination. If she is in a town of 35,000 people, perhaps they have a high school there. If she is in a town of less than 35,000 people, they haven't any high school for her to get into. If there should happen to be one it is an unusual thing, for they exist only in the larger cities. If she gets into a girls' high school, of course she goes on up to here (indicating on chart). If she cannot get in, she goes into some of these other private schools.

There are all sorts of private schools,—sewing schools, industrial schools, and schools for housekeeping. And this (indicating) is the highest department up to the women's university in Tokyo. Miss Tsuda's school, or the English

school, is famous and popular in Japan, and she can enter Miss Tsuda's school or this university from the high school.

But suppose she does not get into the high school and does not want to enter one of these schools, or suppose her people are Christian, or there are some Christian influences in her home. They may send her to one of the mission schools. Here (indicating) are the three types of mission schools. Some of them have red stars. I want to say those red marks show they have government recognition. It is very important in the Japanese school system to have government recognition; a few of our mission schools have attained to that distinction, and more and more are coming in. There are about forty-five mission schools of all types for girls of high school grade in Japan, and they have 450 girls.

There are industrial schools and mission schools of an independent type, but many of them say they do not want government recognition, and others of them say it is too hard to get it. But I want to say that I think the requirement for government recognition is no more than fair; they require nothing more than we ought to have in our mission schools, a certain standard in the buildings, so many teachers with certificates to teach, and other things which however are of small importance compared with those two. But the government does not require them to drop out any of the Christian teaching whatever, or any of the Christian influence, to get government recognition, and so many of our Christian schools are getting government recognition.

Suppose our girl goes through our high school and becomes a Christian, because nearly all of them do. I had a letter just yesterday from one of the high schools saying, "We have seventy-five new Christians since the opening of the Fall, and we are to have fifty baptisms the first Sunday in January." That is the type of thing we hear from the girls' schools in Japan. So very likely by the time she gets up here (indicating on chart) at the end of her five years' high school course, she is a Christian girl.

Most of these better class of Christian high schools have a little cupola attached of two or three years higher English course. Twenty of them have; twenty little cupolas attached for these larger requirements of the girls, and in those twenty schools there are 350 girls working. You might call them of college grade, but English is the only thing she may study there. If she wants to study science of any kind, mathematics, history, the Japanese language, literature, she must go over here (indicating on chart) either to this women's university,

which is not under strong Christian influence, or to this higher normal school, and very likely she cannot get in; and the higher normal schools are not open for general training, but just to teach girls, to go back and get into the high school with one little line of teaching that they give.

Just as Miss Lewis said about China, it is not only for the sake of the girls that we need something stronger and better than little tiny cupolas with a few girls in each; we need strong Christian colleges for women in Japan. We have been "tenting on the old camp ground," doing nothing for years, with talk of somehow uniting into a woman's Christian college, and now God has blessed the efforts, and this next spring we are to have started in Tokyo this new woman's Christian college, which will open up no doubt with a large enrollment, comparatively at least in the East.

I remember talking with one of the girls just before she graduated from our higher department in our school in Tokyo. I said to her, "What brought you to this Christian school, and what has seemed to make you so eager to understand how to explain Christianity to a Shintoist." And she replied, "My father is a Shintoist. My father gets up every morning and worships the sun as it comes up. Every morning he puts fresh bread before the ancestral tablet and worships it."

"Then it must have been your mother, wasn't it, if your father is a Shintoist?"

"Oh, no. Mother is a Buddhist. Mother goes every day to the temples. She takes her little bit of rice if she hasn't some money; but every day she makes her pilgrimage to the temple. My mother was very opposed to my coming here to a Christian school."

"Then, why did you come?"

"Oh, it was that father of mine. He reads. He can read a little English, and he reads European history, and he knows, although he worships the sun, that somehow we Japanese are not the only children of the sun; there is truth that we have not gotten through Shintoism, and he wanted me to have the best, and he felt through his reading that Christian influence must be the thing that gives a country the best, and so he sent me here against my mother's wishes to this Christian school. And oh, how glad I have been," she said, "that I learned to know what this best is, and will go back to tell my father."

#### DISCUSSION

DR. SIDNEY L. GULICK: I would like to say a word in behalf of the kindergartens in Japan. For many years I listened, with some incredulity, to what seemed like the extrava-

gant claims of the kindergarten teachers that if they could only have these children in their infant years that they would do great things. Many of these children I knew did not go on into Christian courses of education later, and I had my doubts as to whether two or three years in a Christian kindergarten would really mould an individual for life. But about a year before I left Japan—that is five years ago—a young man came to me with some questions about Christianity, and I learned this fact. He had been in a Christian kindergarten for a couple of years and since that time he had not been near a Christian institution nor heard a Christian sermon, or a Christian address of any kind. He had been in the university of Kyoto. He came to me and asked me certain rather searching questions. As I talked with him I was impressed with this fact, that that little teaching that he had when he was five and six years old had so turned his mind and influenced his mode of thinking, that the whole realm of Christian thinking was normal to his mind. He could not believe in a multitude of deities, although that was what he was taught all through the subsequent course of an education. He could not believe in the pantheism that he was taught in the university. He was perfectly ripe for the more complete Christian idealism; it was a great revelation to him, and he was converted.

BISHOP HERBERT WELCH, Korea: I think a few words ought to be spoken about the matter of government proscription of mission schools in Korea. The provision is so complex, some elements might easily be lost sight of, in looking at the problems from this distance. The educational ordinance of 1915 had for its purpose the assimilation of all private schools to the standard of the public schools, their assimilation in educational standard and in curriculum; this ordinance to take effect, as has been mentioned, after a period of ten years allowed for readjustment. The logical outcome of this was the separation, perhaps for all the schools, private as well as public, of education and religion; so that the ordinance provides that schools which register under the new law shall not conduct religious exercises, nor require compulsory religious instruction in the school.

Now even under the most rigid and unfavorable interpretation of the law, we are not left altogether helpless in Korea in the matter of Christian instruction. And more of the children of Korea are getting whatever education they do receive in the informal teaching groups which are called Keul-pang or private village schools, than in the regularly organized

schools; and in the organization of those teaching groups there is no restriction whatever. There is no restriction regarding the organization of kindergartens, as has been so wisely emphasized here today, and moreover, we are left with the night schools open to us, to say nothing of the Sunday-schools. But it is not simply that.

I take it that a Christian school means something more than a school which has a daily chapel exercise and Bible classes as a part of its regular curriculum. It is not too much to say, that a school with a Christian faculty will be a Christian school under any circumstances, and that unchangeable and yet very vital thing which we call the Christian atmosphere need not be interfered with by any such restriction. Moreover—and this I think our people do not always understand in the United States—the Japanese government has been very ready to interpret its own regulations in a way that makes religious instruction under the auspices of the school entirely possible. Chapel exercises may be conducted outside the curriculum hours, which are clearly defined; and in buildings not used for regular school purposes.

Now I was assured in one of our schools which has been registered under the new law for nearly two years that the efficiency of their religious work has not suffered from the application of these new rules. A daily chapel exercise is held which is attended by all the students, although attendance is not compulsory; and Bible classes are regularly taught, attended by a very large percentage of the students. So that these regulations are not nearly so serious and so sweeping as they at first sight appear. The government has declared through the mouth of its authorized minister that it has no intention of eliminating private primary schools; it simply wants those schools raised to an educational standard that will make them fit to be compared to the public primary schools, and conducted in accordance with what they would call the national spirit.

### III. MEDICAL EDUCATION

MRS. HENRY W. PEABODY: We are to discuss the present conditions and the outstanding problems of Medical Schools. We shall attempt to touch only two great fields, India and China. First we will take up now, because we have with us some who are experts from China, the discussion of the present conditions and the outstanding problems in China. The discussion will be opened by Dr. Mary Fitch Tooker, of Hunan, China.

IN CHINA

DR. MARY FITCH TOOKER, HUNAN

Not long ago I received a paper from a friend of mine who is a woman medical worker in South China, calling attention to the great need for medical education for women in China. A little while ago I had another paper asking my help in filling out a questionnaire in order to prepare a book on medical missions especially in relation to women. And then just a few days ago I had a paper with a long letter about medical education in China for women, asking us to attend a special conference, which was held yesterday. What does this mean? It means that there is going to be a big drive for medical education for women in China. And we know that they want it; we know that they need it.

Since Mrs. Peabody asked me yesterday to attend this meeting and say a few words, I thought of a friend in China. She was a pretty, red-cheeked girl, and she had troubles in her love affairs. She received a letter from a boy in the school by the name of Li, and she answered his letter. She encouraged his attentions and they met. She was a Christian daughter; and so the affair went along smoothly for a while, and she received presents from him and she was writing to him. It happens that Lis are about as common as Wongs in China, and so Li No. 2 received a letter and answered it. And because Li No. 2 was handsomer and livelier than Li No. 1, she began to write to Li No. 2. Then her father put his foot down upon the progress of western civilization. "It is going a little too far even for Christians," he said to her. "You have lost your chance now. You have gone so far you have lost your face in this matter, and you cannot get engaged to anyone." So this poor little lovelorn maiden, very much chastened, one day stood at my door and she said, "Doctor, I think I should like to study medicine."

We do not want you to think that this represents all Chinese women who desire to study medicine. And yet in some ways it is representative. This girl was free. She was free in spirit, because she was a daughter of the Church; she was free in body from the shackles of the foot binding custom that has bound the women of China for ages; and she was trying to free herself in mind from the customs that had bound the girls so long to the word of their parents in the matter of betrothal. And now she felt she was free for service. That is what the women of China want to be now, free for service, and we must take this opportunity and use them for service.

You ask if they really want this service. I am reminded of



a story that I heard a little while ago of a woman in Boston who was a dear friend of the Chinese. She took some Chinese girls into her home for the Christmas vacation, and she did her best to entertain them in different ways: I suppose with the victrola, and movies, and automobile rides, and whatever lies in the line of entertainment for girls. And then towards the end of the vacation, when she had done so much to entertain them, she said, "Now, girls, you say what you would like to do." And one girl said, "Well, I have never seen a blind asylum. I should like to go into Boston to see a blind asylum." And another girl said, "I have never seen a lunatic asylum. I do want to go to Boston to see a lunatic asylum." And another girl said, "I have never seen a deaf and dumb institution. I wish you would take us into Boston to see one." And she said, "Why, girls, are you crazy? What do you want to see all these things for?" And then they began to explain that they wanted to go back to China and take all these things to their own people. They wanted to prepare themselves for service in that land. They knew that in their country there were so few blind asylums and lunatic asylums and deaf and dumb schools that they wanted to prepare themselves even in their vacation to do this service.

Now what are the conditions there at present? At the end of 1916 there were about 1,930 persons studying medicine in China, and of these, 129 were women. We want to make that number a great deal larger. There are three colleges of medicine for women in China,—in Peking, Soochow and Canton. There were two originally in Canton under the government or under private Boards, not Christian, who admitted women to the classes as well as men. One of those has refused admittance to women since then.

The women of China are essentially patriotic. I think they are ideally the most patriotic people in the world. My roommate in the medical college in America studied medicine because she had seen the sufferings of her own mother during the last years of her life, and she longed to do something to relieve the sufferings of other women. In China, you have all heard of Dr. Mary Stone. One of her nurses is with us in Shantung, and she has told me about her own father, who had a very severe trouble with his leg, and they called in a Chinese doctor to cure him. The Chinese doctor said, "Very well, I will cure him for \$40; that means I guarantee to cure him for that money." Well, the \$40 was soon spent and the poor man wasn't any better. The doctor said, "I have to use an expensive medicine. I must have \$20 more"; and the

family brought \$20 more. When that was used up the poor man was still no better; and the doctor said again, "I must have \$20 more," making it \$80; and the family refused. The doctor did all he could to persuade them, and when he came for his last visit he applied some medicine on the lower leg and went away. The family had refused to have any more treatment. Shortly afterward the condition became a great deal worse. The poor man's leg was badly swollen, and not long after, the poor man died. You could imagine if my roommate wanted to alleviate the sufferings of women like her mother where there is no lack of physicians, think what this trained nurse must think, as she looks back on the sufferings of her father. If she had only known then what she knows now as a nurse, she could have helped him. And think of all they have to look on, the sufferings of their own countrywomen, and of the little children; the lack of cleanliness, of hygiene, of sanitation, or of any kind of isolation of contagious diseases. I remember once going to a village where there was diphtheria, and I could see by the white bands around their sleeves that almost every house in that village had been touched by diphtheria, and I know there had been no isolation at all. I went into one of these mud cottages and almost the whole village thronged in after me into this house where there was almost death. They of course were afraid of the disease, but they didn't know how to fight it. They have no idea of isolation.

## DISCUSSION

ETHEL POLK, M.D., Soochow: The midwives of China, I believe, are the biggest curse of China. Eighty per cent of the mothers are infected by the midwives. Fifty to seventy per cent of the children die before they are two or three years old, from various reasons. I believe that only the woman physician will be able to teach these people in the interior of China that they must have doctors instead of midwives, doctors or trained nurses, trained in our western institutions.

At the China medical meeting in Canton, the women physicians met in a committee to discuss the problem of medical schools for China. We have decided to ask for three new ones, and that the three that we have be brought up to the standard that is required by the China Medical Board for the men's schools. There are eleven men's schools; five of these have been recognized by the China Medical Board; and we are asking that our three medical schools for women be brought up to this standard. It seems to me that the problem comes back

to this one question, how are we going to staff these schools? We have a plan, and I want to give it to you.

I think there were seven or eight medical women who went to China last year. If the different boards are willing to send all the women that go to China in a given year into one of these three schools, it will not be more than three or four years before we have them staffed.

Last year in China there were seven hospitals closed because the women had broken down and come home, or had gone out of the work. There are two new hospitals being built in order to make a position in China for two new doctors that are being sent out. Can't we work together and first equip these schools we now have? The general hospitals, as well as the women's hospitals, have Chinese doctors as we graduate them.

You have asked if our Chinese women are making good doctors. Every Chinese graduate we have has at least four or five positions offered to her. There is no question but that they are making good.

HAROLD BALME, M.D.: I have been asked to say just a few words on this question of medical education from the point of view of one who is engaged in the men's work.

It seems to us there are four emphatic reasons for medical education for women in China today.

First, because of the appalling amount of suffering in China, an amount of suffering that is not yet being fully visualized. If only we would recognize that all the suffering of the war zone, which is appealing to us so intensely today, is not yet in a proportion to the suffering which China represents, you will see at a glance what that really means. The problems that are being met by the war surgeons dealing with that particular kind of suffering which comes from the fact of men being left neglected owing to the impossibility of getting at them away in the trenches and in No Man's Land is just the kind of suffering that fills our hospitals in China.

The second reason for Christian medical women in China today comes from the need of proper hygienic education in the home. Men cannot do it. We must have medical women to get right into the homes and to really lift up the ideas of the people on the training of their children in order to keep out preventable disease.

The third reason is a great deal of work in China can never be touched by men. We have at present all told in China less than 2,000 medical students, taking the government schools

#### Christian Education for Women

and the missionary schools together. We have all together in China less than 700 medical men, American, European or Chinese, who have had a modern training, and it is impossible for them to touch the situation. In addition to that there is a great, vast mass of suffering women in China that in spite of the changed sentiment will never come to a man physician, and they must be dealt with by their own sisters.

The fourth reason is that the Chinese girls are themselves demanding it. As the result of our mission work, and of the teaching of social service, but, above all, the result of the teaching of the life and work of Jesus Christ, we have come to that point where the Christian girls are demanding an outlet for their own activities, an outlet which will find its expression in nursing work and in medical work for the relief of suffering.

Now I want just to epitomize very, very briefly what we consider from the men's side the essentials of success in dealing with the great problems that medical education produces.

The first essential of success is that there should be a more adequate grasp of the situation and of the opportunity. In outlining our educational problem we who are engaged in education in the mission field are still suffering from the fact that we have all drifted into a rut. Education in China today is very largely a cultivation of our mission bred girls. In other words, it is just a training up to doctor standard or teacher standard of those people that we hope to get back into our own schools; and we are still blind to the fact that God is leading us to take up education as a deliberate phase of missionary work quite apart from the needs of our own church; in other words, to draw in those men and women who want to be trained in the best way possible, although they are not Christians, and who in getting that training may be permeated with the Christian ideal and may go out to be Christians.

The second essential of success is an effective presentation of the opportunity and the kind of work being done to the home church. I have spent these last three months in the medical schools of this country and Canada, and I have been thrilled by meeting men and women all through these colleges who have not yet been touched by ordinary missionary methods and who are responding instantly to the great opportunities of the Orient, and who I believe, if we can present our case properly, may be won for this service.

The third essential of success is that we have a united effort. It is utterly impossible to run efficient medical education when

one board or two boards with two or three or four medical women are trying to staff a hospital. It must be united.

And the last essential of success is that we have before us, all of us, the one purpose of this work. While I do not think we want to scrutinize the entering gates of our colleges—in other words, we want to welcome all in—we want to scrutinize their exit gate and see that they go out, in whatever capacity they fill, to be active, keen Christian workers for God.

#### IN INDIA

MRS. HENRY W. PEABODY

In India we have an undenominational medical school at Ludhiana, which has proved itself of so much value that the Indian government is giving it a grant in aid each year of \$12,000. Dr. Edith Brown is at the head. There are both English and American women on the faculty. At the last account they had good buildings, and a commodious site. The universities of India are open to women, but the sentiment against women in medical work is such that no great number have had the courage to endure the persecution involved. There is an impression in the East, and possibly a trace of it in the West, that the medical profession belongs to men; and in India there is resentment felt when a woman enters the university, and social conditions being what they are, the moral conditions were so dangerous that the government transferred the women from the universities to this school in Ludhiana.

There is a very fine government school opening in Delhi, and we are planning for the new medical school in the south of India in the Madras Presidency.

There is no battlefield today so dreadful, so helpless as the battlefield of motherhood; and there is no Red Cross, and no great medical unit ready to help; and the Church has got to recognize that this is a part of the service which it must render in the name of Christ to the womanhood of the world.

## THE WORK AND FUNCTION OF A SECRETARY FOR FOREIGN ADMINISTRATION

Wednesday Morning, January 16

### EXPERIENCES OF A SECRETARY FOR FOREIGN ADMINISTRATION

REV. ARTHUR J. BROWN, D.D., LL.D., NEW YORK

If I am expected to speak on the trials of a Foreign Secretary I must disappoint expectation. There are trials, a varied assortment of them. But what Christian worker either at home or abroad is exempt? The trials of the Foreign Secretary are small in comparison with the trials of some other workers and the compensations are so rich as to dwarf them into significance. The experiences that I would emphasize are those of abounding privilege. For the Foreign Secretary is directly and administratively related to the primary object for which the Church exists; that is, the dissemination of the Gospel throughout the world and the practical application of it to the problems of human life and society. That is what the Church is for. That is its divine commission. The Foreign Secretary is charged with special responsibility in carrying out the message of the Angel: "Behold, I bring you good tidings of great joy which shall be to all the people." One who has any part, however humble, in this splendid task should not talk about his trials but about his joys and his duties.

I do not mean that the Foreign Secretary is the only one who is charged with this responsibility. Every one connected with a Board or a Woman's Society, every pastor who gives his people a world vision, every layman who consecrates his time and money, has an essential part in this great enterprise. We are all co-workers together with God. The Foreign Secretary could do little without the support of the others, but he has the unique privilege of being the chief single factor in administering the money which the others secure. This responsibility he must share of course with his associates in the Board, but the Foreign Secretary is expected to be the channel through which the requests and needs of the missionaries on the field come to the Board and the home Church, and he

ought to be in turn the channel through which the money and sympathies and counsel of the Board and the Church flow out to the devoted men and women abroad.

This duty brings into the range of his experiences wide contacts with the constituency of the Board at home. In the beginning of my secretarial work nearly twenty-three years ago, the venerable Rev. Dr. John Lowrie, then Emeritus Secretary of our Board, said to me: "You will have to work harder than you did in the pastorate and carry heavier responsibilities, but among your compensations will be association with the very best people in America." I have found this to be true. Wherever I go, it is "the very best people" in the churches who are interested in Foreign Missions and who welcome its representative. While the Home Department Secretary has the chief official responsibility for plans and methods for increasing interest and gifts, the Foreign Secretary is constantly appealed to by ministers and laymen regarding the work and workers on the field. He is supposed to be, a violent supposition perhaps, nevertheless he is supposed to be an authority on the countries in which the work is conducted and to be able to speak and to answer questions on any and every subject related to them. He is expected to represent the cause of Foreign Missions on all sorts of occasions and to make contributions to missionary literature by writing books and magazine articles. The additions made by foreign secretaries of all the Boards to the literature of missions is very large.

Among the most highly prized of the Foreign Secretary's experiences is his relation to the missionary. It is the missionary who most fully incarnates the Foreign Missionary Enterprise; the missionary who does the real work. All the rest of us are only helpers, however essential the help may be. If, therefore, the Foreign Secretary is to do his own work intelligently, he should cultivate personal relationships with the workers on the field. It is a great help in passing upon administrative questions if one knows the missionaries to whom they relate. The Board with which I am connected deems this personal relationship so important that it brings its newly appointed missionaries to New York for a Conference of eight days before they sail for their respective fields. A wide range of subjects is presented for their instruction but no small part of the value of the Conference lies in the personal ties which are then formed. I am accustomed to say to each new missionary who is assigned to the missions in my department that I do not wish to be considered as merely an officer of the Board for the conduct of official correspondence, but

that I ardently desire to be considered a friend and co-worker with whom the missionary can at any time confer freely and frankly; a friend and co-worker who has a deep personal interest in the individual missionary and who will not fail to think of him and to pray for him. I tell the missionaries that if they feel at any time that the Board is not doing what it ought to do, or is doing something that it ought not to do, I shall deem it a favor if they will candidly tell me, and that if under some special strain their nerves get on edge and they feel that they must blow up somebody, they should blow me up. If I do not need it at that particular time, I am sure to need it at some other time so that the effort will not be lost. There is a personal equation in most mission problems and the Foreign Secretary is apt to be misled if he does not know it. So I encourage personal correspondence with individual missionaries, and as a rule I read every letter, although pressure of work or the special subjects discussed may lead me to refer some letters to an assistant. One may often learn more from the free personal letters of members of a Mission than from the bare text of an official action; although one must be on his guard against the undue swaying of his judgment by a few missionaries especially if they give *ex parte* versions of controverted questions. The corrective lies in the perusal of many letters so that all points of view will be known.

My mind teems with memories of two visits to the foreign field which altogether occupied about a year and three-quarters. I saw how the missionaries live and work; I traveled with them in their boats and carts and litters, on their ponies and elephants, and sometimes on foot. Never shall I forget those tours through the interior—sitting around the camp fire in the mighty forests of Siam, sleeping in vermin infested huts and inns of China and Korea, watching the missionaries in these and other lands healing the sick, comforting the sorrowing, guiding the perplexed, counseling church officers, examining candidates for baptism, and every day and in every way telling the old and yet ever new story of the love of God in Christ to wondering people. I can call up before my mind's eye now vivid pictures of such scenes in China, Japan, Korea, Siam, The Philippines, India and Syria. As I journeyed among the villages, many times it seemed to me as if in the missionary the Son of Man once more walked among men; that once more he said to the weary and heart-sick: "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" and that once more men forsook all and followed Him.



Think what the missionaries have done in this World War. We hear much of the valor and self-sacrifice of the soldier, and rightly so. All honor to those splendid men who are nobly representing our allied cause in this supreme struggle of the ages. But what shall be said of the soldiers of the Cross—few, scattered, scantily equipped, half forgotten by the world; little handfuls of lonely men and women at remote and isolated posts, some of them between the lines of fighting troops, some endangered by mobs, many in the midst of famines and pestilences; in perils oft and long, unarmed save by the Sword of the Spirit; and yet standing, women as well as men, with heroism sublime, with fortitude superb. We may say of them what a British Admiral years ago said to a little group of missionaries who had refused the protection of his ship of war because they said that they ought to remain by their frightened people and protect the missionary property under their care: "Ladies and Gentlemen, your courage is magnificent. Men have been given the Victoria Cross for less heroism than yours." I grant that missionaries are not perfect men and women and that sometimes they do unwise things and make unreasonable demands, but I forget their human limitations when I remember the superb devotion with which they are giving their all for Christ and their fellowmen.

The Foreign Secretary's experiences do not bring him so directly into contact with the churches in the mission field, as his relations are of necessity chiefly through the missionaries. Problems and delicacies are involved which render it advisable that the Secretary should be counseled by the missionaries on the field who know the Christians as it is not possible for him to know them. But we at home need to remember that the Church and not the Mission is the aim of Foreign Missions. In the pioneer period of missionary work, it was inevitable that the Mission and Board should be in absolute control; and the white man is so constituted that he finds control of that kind entirely congenial. But now in the Providence of God churches have developed in a number of fields and are rapidly developing in others. Christians of the second and third generations represent increasing stability. The churches are becoming conscious of unity and power. Capable leaders have appeared, men of intelligence and strength the equals of the best white men and the superiors of many—Uemura, Ibuka and Harada of Japan, Chang Po Ling and Ding Li Mei of China, Chatterjee and Azariah of India, and dozens more who might be mentioned. When the young men of other races come to America, they hold their own in competition with our brightest sons. Asiatic students have more than once

#### Secretary for Foreign Administration

carried off the highest honors at Yale, Harvard and other universities. In one of the largest of our American theological seminaries, the prize fellowship year before last was awarded to a Chinese, last year to a Japanese, and this year it goes to an African. Manifestly, we can no longer deal with the churches in the mission field as if we were superiors directing inferiors.

With the development of these churches in the mission field a whole group of problems has arisen peculiar in character and difficult of solution. I believe that our present policies and methods do not take them into sufficient account. We talk much of our intentions regarding the self-government of the churches, but we have not yet put our intentions into practice save in a comparatively few fields. Missions and Boards are today virtual over-lords. A friendly pastor who visited Asia not long ago returned to say that Japan was the only country which impressed him as having a Church in the real sense of the term, the churches in the other fields that he visited being mere appendices of the missions. Perhaps we may say of that report what has been said of Macaulay's writings—"exaggeration in the interest of vividness." But there is something here which missionaries and missionary administrators should take into serious account. The white man is temperamentally inclined to keep power in his own hands, and he finds it very difficult to surrender it, especially after he has long exercised it. The Christians on the mission field are becoming increasingly restive. I saw evidences of it in almost every field that I visited. In some countries, India for example, it is hard to induce Christian men of the highest type to accept positions in connection with church work because they feel that such positions involve insubordination. I have discussed the subject more fully elsewhere, but I refer to it here to express a deepening conviction that the time has come when the Missions abroad and the Boards at home should more squarely face this serious situation, and the Foreign Secretary has a special responsibility in the effort.

The experiences of a Foreign Secretary include special relationship to union and federated movements. These movements are among the most significant manifestations of our age. Foreign secretaries are only one of many factors in these movements, but perhaps it is not unfair to say that they have had quite as large a share in promoting them as any other class of Christian workers. A man whose personal friendship I highly value has written a magazine article in which he has referred to the activity of these secretaries in promoting union movements as a danger which the Church at home should

guard against. I read the article with hearty admiration for its literary charm, its dialectic skill, and its perfect courtesy of tone, but I read it also with hearty rejoicing that I did not have to believe it. I have said many times before, and I expect to say many times again, that it is no part of our missionary duty to perpetuate on the foreign field the sectarian divisions of Europe and America. If a man believes in God as Sovereign and Father, in the Bible as the revelation of the will of God, in Jesus Christ as the Divine Savior who is the propitiation for our sins and not for ours only but also for the sins of the whole world; I am willing to unite with that man or to federate with him or to co-operate with him on any terms that may prove to be practicable, whether I agree with him in other matters or not.

Surely if any one should have a large view of the Church of God it should be the Foreign Secretary. Face to face with the tremendous issues of the non-Christian world, the question is not whether Asia and Africa and Latin America shall be Presbyterian, or Episcopal, or Methodist, but whether they shall be Christian. The more I learn of Christ, the more I see of my brethren of other communions and lands, the less importance do I attach to the points on which I differ with them, and the more transcendent and resplendent become the truths that we hold in common.

The experiences of a Foreign Secretary also include relations to social, economic, educational and political movements. None of these are primary objects of the Foreign Missionary enterprise, but all of them affect it and are in turn affected by it. A glance at the annual reports of the Committee on Missions and Governments will show how largely questions of this kind have come into the field of our thought and duty.

There are indeed brethren who urge that missionary workers have nothing to do with these matters, that our duty is to preach the Gospel. I heartily agree, but the question arises: What does the Gospel include? There is room here for a difference of opinion. I unhesitatingly side with those who believe that all things are summed up in Christ; that "godliness is profitable for all things, having promise of the life which now is and of that which is to come;" that the Cross of Christ is the central regulative principle of the world, and that the Gospel is related to the entire life of man and all his relationships. I do not believe that the world is a sinking ship from which we are to take off some of the passengers with the expectation that the ship and the majority of those on board will go to the bottom. I do not believe that the world is growing worse; that the dispensation of the Holy Spirit is

Secretary for Foreign Administration

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a failure; that the program which Christ laid out for His disciples is not working out as He expected, that He is now an absentee Lord, and that nothing will prevent the total collapse of His plans but His immediate bodily return to take personal command of an undertaking that He left a long time ago. The Christ whom I love and serve is not so far away as that. I stand upon His promise as meaning exactly what He said when He told His disciples: "Lo, I am *with you always*." In His Second Coming I joyously believe; but not as the last desperate resort for a wrecked earth, not as a counsel of despair for what He is doing now, not as relieving us from responsibility for righting present wrongs. The Spirit of God is moving today with increasing power, doing precisely what our Lord said He would do—"convicting" the world "of sin and of righteousness and of judgment," guiding "unto all the truth," glorifying Christ, and "taking of the things of Christ and declaring them unto us." Mighty as are the forces of evil the forces of righteousness are mightier still and indubitable evidence of this is at hand right now in connection with this world war. Conceived in sin and born in iniquity, all the moral majesty of outraged humanity and justice has arisen to punish its perpetrators. Never before have ruthless ambition, violated treaties and murderous deeds awakened such a storm of indignant protest. This means that there is a public conscience today that will not tolerate evils that were formerly deemed beyond remedy.

Reflect for a moment upon what is implied in the position that Christian workers have no responsibility for social, economic and political affairs. A given man is an individual who is set in relations with a family, a community and a state. Shall we say that his Christianity applies only to himself and to his family? Was that Presbyterian elder right when he said to me that it was nonsense to talk about conducting business on religious principles? Was that Sunday School Superintendent right when as a member of a State Legislature he voted to repeal the Sunday laws? Is it true that the Church has no responsibility for social wrongs, that men may be Christians when they act as individuals and pagans when they act as citizens; that they can keep their religion and their politics in water-tight compartments? It is utterly impossible to divide up a man's life in that way; impossible to separate his private from his corporate duties. He cannot be half Christian and half heathen. The State is a collection of individuals and will have the qualities of the individuals who compose it. One of the fundamental causes of the present War is that so many persons have deemed religion only a per-

sonal concern and that nations have been left to go to the devil. Many appear to believe that the State is bound by no law, human or divine. They virtually say: If a man swindles, robs, oppresses and murders, consign him to jail in this world and to perdition in the next; but if a government does these things, defend it as "military necessity" or "national destiny." Not so preached the Old Testament prophets. To them sin was sin whether committed by one man or by a whole people. And because the modern world has failed to realize this, the wrath of God is now being written in letters of blood and fire across the sky.

There are many, even in the churches, who tell us that Christianity is impracticable as a working principle in social and national affairs. That is precisely what the Confucian says—that the Sermon on the Mount is a beautiful theory but that it cannot be put into practice as Confucianism can be. It is odd to hear some professed followers of Christ revert to this non-Christian argument. Did Christ preach an impracticable Gospel? Did He tell His followers to do something that He knew they could not do? Foreign missionary workers of all persons should believe that Christianity is a religion that can be put into practical operation in human affairs; that we should proclaim the whole Gospel for the whole life; that nothing that man touches is exempt from the law of God. The modern missionary enterprise cannot stand aloof from world movements even if it would. It is too vast, too far-reaching, too revolutionary in character. The foreign missionary worker should carry his missionary ideals into every sphere of human activity.

So as a Foreign Secretary I have deemed it a part of my duty to keep in touch with the social, educational, economic and political movements of the time. I have accepted membership in a number of organizations which are concerned with them. I have attended many dinners, conferences and meetings of various kinds to consider these matters. I believe it has been well worth while for me to do this, to represent the missionary point of view at such gatherings; and I highly prize the friendships which I have formed in this way with men and women whom otherwise I might have had no opportunity to meet.

The great War illustrates the point that I wish to make. In this time of world tumult, of rising prices, of heavier taxes and of enormous expenditures for war purposes, many enterprises must be curtailed and we must concentrate upon the needs that are most essential to the winning of the War and to the permanence of the peace which should follow. Is Foreign Missions one of the enterprises which should be cur-

tailed? Many of our churches are asking this question, and we must meet it or disaster will befall our work. And we can meet it. We can show that Missions is not something extraneous to the Church but that it represents the supreme purpose for which the Church exists and that it cannot be abandoned or weakened even temporarily without reacting injuriously upon the whole work of the Church at home. Christianity stands or falls as a world faith. Christ distinctly placed the stamp of universality upon it. God is not a national deity but the God of the whole earth. The question is vital to religion in America as well as Asia. If we are to close our churches abroad, it can only be for reasons which would require us to close them at home. Let us emphasize in season and out of season, line upon line and precept upon precept, that Foreign Missions is the recognition of the world mission of Christianity, the international mind upon its highest level, the emancipation of the Church from the parochial and provincial into the wide spaces of the Kingdom of God.

Many aspects of the present situation illustrate our missionary message. For example; how did America come to get into the War; we who are three thousand miles away from the scene of the conflict, who hate war and love peace and would avoid entangling alliances with other nations? We went into this War because we realized that we have become a part of the world, that the period of isolation has passed forever, that we are kin to our brethren in other lands, that right and wrong anywhere are our affair. And so in spite of our hatred for war, in spite of our knowledge of the horrors that war involves, we entered the struggle, and we are unhesitatingly preparing to spend billions, to give up our sons and to sacrifice uncounted lives; and we say as Martin Luther said at the Diet of Worms, "God help us, we can do no other."

Is not this of our missionary message—that the world is one; that each nation is a part of it; that it is not possible for men to stand aloof from one another however wide may be their geographical separation; that the program of the Church must be a world program? Our home pastors may go on preaching in North America until doomsday, but if they leave the rest of the world out of account, how shall we escape?

And so we cannot separate Foreign Missions from the aims of the War. What did we enter it for? Territory! Money! No, we have disclaimed through President Wilson any intentions of this kind. We have said through him that "what we demand in this War is nothing peculiar to ourselves. It is that the world be made fit and safe to live in; and particularly that it be made safe for every peace-loving nation which, like



our own, wishes to live its own life, determine its own institutions and be assured of justice and fair dealing by the peoples of the world as against force and selfish aggression." But will the defeat of Germany alone insure such a world as President Wilson has described? Will nations ever live in peace if the Spirit which has heretofore animated them continues to prevail? Do suspicion plus jealousy make international goodwill? We say with President Wilson that we wish to "make the world safe for democracy." But what kind of democracy? Will a lawless, godless democracy make the world safe? I tell you that selfish and cruel men will fight under any kind of government. We are determined to overthrow autocracy; but let us remember that the alternative of autocracy is not necessarily democracy. It may be mobocracy. Look at Russia. Look at Mexico. If people are too ignorant and too undisciplined for freedom how is the world bettered? This does not mean that autocracy should not be overthrown. That overthrow is our immediate duty; but it means that we should prepare for the time of its overthrow by creating the conditions which alone will make freedom a blessing.

Many people appear to imagine that the millennium will come when Germany is defeated. True, German militarism is just now the great external hindrance to the coming of the millennium. I stand unreservedly with those who hold that the present war must be won either by a victory of the Allies, or by a reform of the German government by the German people, or by both. There can be no compromise on this point, no real peace till the end shall have been achieved. But the word of inspiration still stands: "The Kingdom of God is within you." Are Asia and Africa and Latin America ready to help in creating the millennium? We fondly believe that America can use democracy aright, although probably few of us are free from anxiety on this subject. But assuming that America can do so, we must remember that in this era of race solidarity it is not only a question whether America can do so but whether Mexico and Colombia and Venezuela can; whether China, India, Persia and Turkey can. If democracy is to rule the world and be safe for the world, it must be safe not only here but elsewhere. "There is no political alchemy," said Herbert Spencer, "by which you can get golden conduct out of leaden motives." Of what avail for our sons to die on the battlefield if the world whose freedom they secure is a wicked world?

We are hearing much these days about armies and navies and governments and territorial adjustments. But what about the soul of the world—its ideals, its aspirations, its moral princi-

ples, that which differentiates the spiritual from the physical, which make men sons of God instead of animals and substitutes the law of love for the law of the jungle? What shall it profit if we gain the whole world of political freedom and carnal might, and lose the soul of the world? In Foreign Missions we are trying to save the soul of the world. Let us magnify our task as one of the indispensable efforts of the age. We say that we want to gain an enduring peace; that we can not stop this War until we have secured it. So say we all. But let us not forget that the word of God declares that "the work of *righteousness* shall be peace, and the effect of righteousness, quietness and confidence *forever*." We shall never have peace until righteousness prevails. It is inspiring to think of the prophetic day when "they shall beat their swords into plowshares and their spears into pruning-hooks," when "nation shall not lift up sword against nation, neither shall they learn war any more." But when did the prophet intimate that was to be? When "all nations shall walk in His paths." This is exactly what Foreign Missions is attempting to do—lead "all nations to walk in His paths." Surely this is a task not inferior even to that which we are asking our men to achieve on the battlefield. Aye, it is the task which alone will make the other sacrifice of avail.

I realize that I have not dwelt so much on the experiences of a Foreign Secretary as upon his duties and ideals. As I look back over my nearly twenty-three years of service I see nothing that I have done to which I can point as an example for anyone else. I would stand with my face toward the future. "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Jesus Christ."

Let us remind ourselves of what we ought to do as God may give us grace and strength, and go forward with high and firm resolve. We are trying to establish the Kingdom of God among men, to make the will of God done on earth as it is in heaven. It seems "a far off divine event" in this time of world tumult when our ears are deafened by the roar of cannon and our eyes blinded by the smoke of battle; when the passions of men are inflamed and the innocent suffer with the guilty; when the mourners go about the streets and those who now rejoice know not at what moment the dread message will come that some loved one of theirs has fallen. But there are hours when I seem to catch a vision of the coming glory, the day when in the name of Jesus every knee shall bow and every tongue confess that Jesus Christ is Lord;

"When peace shall over all the world  
Its golden splendors fling,  
And the whole earth send back the song  
Which now the angels sing."

As John looked down the corridors of time from his lonely vigil on Patmos, he saw that coming splendor so clearly, that he forgot his loneliness and exile and spoke of the Kingdom of God as a present event: "The Kingdom of the world is become the Kingdom of our Lord and of His Christ; and He shall reign for ever and ever." For this glorious consummation the world is eagerly waiting. Weary and heart-sick, from stricken millions rises the cry: "We cannot go on like this; life under these conditions is unendurable; hell could be no worse." And they are saying to the Church half pleadingly, half reproachfully: "Have you nothing to offer? Have you no program for a better world." Shall we of the Church heed the call? "Human crimes are many," said Thomas Carlyle, "but the crime of being deaf to God's voice, the crime of being blind to everything but parchments and antiquarian rubrics when the hand-writing of God is abroad in the sky, there is none other crime than this which the gods do more terribly avenge." We must write the name of Jesus large across the sky of the world. We must make the voice of Jesus the deep undertone of human life. We must apply the principles of Jesus to the solution of all world problems. It is a time for clearness of vision; for catholicity of spirit; for statesmanship of planning; a time for the splendor of a mighty faith in Him of whom it is said: "He is able"; "able to save to the uttermost," "able to do exceeding abundantly above all that we ask or think," "able to subdue all things unto Himself."

And to all of us is this ministry given—the message of a great God who loves all men and would have them live together as brethren; a great Saviour who died for all; a great Gospel which "is the power of God unto salvation." Such an embassy is worth living for and dying for. To have any part in it, however humble, is the most inspiring privilege which can come to the sons of men.

And so let us press forward, undismayed by the tumult of this present time and inspired by the conviction that

"God is working His purpose out as year succeeds to year;  
God is working His purpose out, and the time is drawing near—  
Nearer and nearer draws the time, the time that shall surely be,  
When the earth shall be filled with the glory of God as the waters  
cover the sea."

#### Secretary for Foreign Administration

"And who knoweth," said Mordecai to Esther at a crisis in the history of the Hebrew people, "and who knoweth," God is saying at this world crisis, "whether thou art not come to the kingdom for such a time as this?"

### THE WORK AND FUNCTION OF A SECRETARY FOR FOREIGN ADMINISTRATION

REV. T. B. RAY, D.D., RICHMOND, VA.

The brevity of the time allotted me makes it impossible and the completeness of Dr. Brown's discussion of this subject renders it unnecessary for me to refer to more than one or two points concerning "The Work and Function of a Secretary for Foreign Administration."

#### I. HIS OFFICE

The office of a Foreign Secretary is an administering one and not an administering one. As an official, he must, of course, interpret the plans and policies of his Board to the missionaries and he is also to interpret the missionaries to the Board. It is of prime importance for thorough-going business methods to be used. The business end should always be clear and definite, but it is not so much the work of the Secretary to straighten out the missionary as it is to help him out. Not every missionary is a good business man, nor do all missionaries, overwhelmed as most of them are by the pressing needs of their fields, see the Board's standpoint as clearly as might be desired. Even so, this does not justify the Foreign Secretary in being sharp or critical or too brutally blunt in his interpretation to the missionaries of the Board's plans and policies. The missionaries are not a group of youngsters to whom the actions of the Board and the astute interpretation of the Foreign Secretary are to be administered in heroic doses. A good rule by which he can judge his course in this respect would be for him to note whether he is equally impartial in applying his sharpness of retort and astuteness of interpretation to his Board as well as to the missionaries. The Foreign Secretary is the medium through which the currents of sympathetic co-operation between the Board and the missionary flow with equally gracious facility in both directions.

#### II. HIS CORRESPONDENCE

A large portion of the Secretary's contact with the missionary is effected through correspondence. It will be well, therefore, for him to bear in mind a few very important considerations.

A letter is very easily misunderstood. The tone in which a letter is dictated cannot be converted every time into cold type. The greatest care should be exercised in dictating that no misapprehension be caused when the words are read by the missionary weeks after they have been spoken. All of us have been astounded by interpretations missionaries sometimes put upon something we have written. This fact should teach us caution. It is better not to write in haste about a matter that might be misunderstood.

We should remember that in answering a correspondent, one does not simply answer his letter but himself. For this reason, one must bear in mind the make-up of his correspondent. Is he well poised? Is he dyspeptic? Is he nervous? Is his patience exhausted by many denials of his requests? All of these things and many more should be borne in mind when writing, in order that the man may be answered and his work helped through the correspondence.

Care should also be taken to answer always fully all questions the missionary raises. There is no excuse for overlooking a question or for answering it evasively. Such oversight is apt to provoke trying and exasperating delays.

While care should be taken to answer all questions, perhaps greater care should be employed in failing to see certain things that may occasionally creep into the correspondence. If a missionary should write impatiently or critically about something, he should not be answered in kind. If he should forget himself so far as to indulge in a personal thrust, such a thing, as a rule, should not be noticed.

There seems to be something in the fact that a letter comes from a long distance that makes one feel such a letter does not necessarily require a prompt reply. One is tempted to answer very much more quickly letters that come to him from the home land than he is those which reach him from foreign lands. The Foreign Secretary should set himself steadily against this temptation and see to it that his correspondence is kept quite promptly up to date.

### III. THE PERSONAL RELATION BETWEEN THE SECRETARY AND THE MISSIONARY

I know of a Secretary to whom a missionary said recently: "I do not feel like you are an official, but a friend, and so I feel unhampered in discussing with you all my problems." The Secretary replied: "I live for the missionaries. My whole life is wrapped up in their service. Wherever I may be, I am thinking of ways in which I can strengthen their work. They have no care in which I do not sympathize. For them I live, think

#### Secretary for Foreign Administration

and plan. I gladly act as their agent in any commission I can perform." It is not in relationships such as are here described that the Secretary for Foreign Administration is to find his function and work? As a brother whose sympathies and thoughtfulness and willingness to sacrifice are given unstintedly, he can find in the service of his Board and the missionaries who represent the Board at the front a field for unlimited service.

### THE WORK AND FUNCTION OF A SECRETARY FOR FOREIGN ADMINISTRATION

REV. ALLEN R. BARTHOLOMEW, D.D., PHILADELPHIA

In a Board with Secretaries for home and foreign administration, the assignment and definition of the work of each is not so difficult. Such men become efficient experts in their special lines of work.

In a Board where the work is borne by one man, it is more or less difficult to draw the line of demarcation so as to show where the home work ends and the foreign begins. It is my fortune, or misfortune, to be identified with a Board that has but one General Secretary and whose lines of work must function in all directions.

Remembering the aim of foreign missions—to make Jesus Christ known to the people who know Him not, with a view to their full salvation, and to establish the Church of the living God, with a view to its self-support, and self-propagation, and self-government,—the work and function of a Secretary must naturally relate itself to the missionary as regards his qualifications, his well-being, and his labors; to the Mission in shaping and guiding its actions, and to the native church that it may add to its members, and grow in the grace and truth of our Lord.

That the Secretary may be reasonably qualified to discharge his duties, he should be familiar with the fields where his Board is doing work, by constant study and occasional visitations.

A solemn obligation rests upon the Secretary to seek out men and women who may have heard the call to service on the foreign field and who are willing to go. He should invite only men and women of ability, character and devotion. Upon him devolves the duty of sifting the roll of applicants before they meet with the Board for examination and appointment. This is especially important in a Board with inadequate means for its growing work. No Board has any funds to throw away on misfits. One capable, conscientious and self-sacrificing mis-

sionary is worth more, and costs a great deal less, than six men who lack consecration, culture and consistency.

It is a serious question whether a Board should return a missionary after his first furlough unless he has the approval of the Mission. The great cry is always for more missionaries. But the petition that the Lord of the harvest should send forth laborers into His harvest has also reference to the quality.

In this age of high-speed intellectual efficiency the danger of the lack of mental fitness is not so great as the peril of the absence of a living faith and of spiritual earnestness. If the chief business of the missionary is to lead souls to Christ then the Word of God must be to him the Bread of Life. A missionary must first of all be a true Christian; if this element is wanting in his character, then every other qualification is as "sounding brass or a tinkling cymbal."

One of the most delicate tasks facing a Secretary is to know how to deal with a worker of small intellect who imagines himself as having great knowledge. Knowledge now, as in the days of St. Paul, "puffeth up" some men.

After the appointment of the missionary, the President of our Board usually tells the new appointee: "The Secretary will make all the necessary arrangements for your safe and comfortable transportation." But the missionary awaiting further instructions is plainly told that he cannot expect many of the conditions and surroundings of the homeland to follow him after his arrival on the foreign field.

Since the missionary is the most valuable asset of the Board, it is the duty of the Secretary to see that the safeguards of health are thrown around him and his family. The home should be as comfortable as the funds of the Board will warrant. As in the case of a pastor in the homeland, a Board should pay a salary and perquisites sufficient to meet the actual necessities of living. A missionary cannot be at his best physically, mentally and spiritually when his daily thought must be: "What shall I eat and drink, and wherewithal shall I be clothed?"

The Secretary should keep in sympathetic touch with all the missionaries. His heart must be in his work as much so as that of the missionary. You cannot keep the fire burning on the mission field without fire in the heart of the Secretary. It does not depend so much upon the form of administration if there is the glow of warm love pulsating through it. We all know the folly of beautiful machinery, with but one thing lacking—the steam in the boilers.

### Secretary for Foreign Administration

During the furlough of the missionary the Secretary should keep in close touch with him. Frequent visits to the office and occasional meals at the Secretary's home will yield rich returns in confidence and co-operation.

Fortunately for a smooth administration, neither the Secretary nor the missionary has the final say in the conduct of the work. The missionary upon his arrival on the field becomes a member of the Mission. The Mission is the corporate body representing the Board on the field. The Secretary becomes the link between the Board and the Mission.

While the Board reserves the right to approve or veto any action of the Mission, it is understood that the Mission has certain prerogatives which the Board will respect. The Mission is in the position to give unity to the work. It plans for the work and assigns the workers.

A problem of more serious moment is the right and status of the native Christian workers in the conduct of the work. As Secretary I do not have any official dealings with any of our native workers. Matters pertaining to the evangelistic, educational and medical work must come from the Mission to the Board through the Secretary. I might also add that this rule applies with equal force to our missionaries. All cabling is done between the Secretary of the Mission and the Secretary of the Board.

In our Japan Mission, both in the educational and evangelistic work, the Japanese workers have representatives with the missionaries on the various Boards and Committees. Experience has taught the Mission that "Foreign administrators for foreign funds" is a poor slogan in these days for the attainment of the best results. Our Board has been led to its present policy from principle, not expediency. It costs no more to administer our work in Japan by a joint co-operation, and it is certainly carried forward with little or no friction. Native knowledge of native character and life is of inestimable value in a thousand matters that come before the Mission, and we feel it to be a wise policy to recognize that fact. Only by active participation in administering the work can the native workers come to measure the value of missionary money, and realize the faith, the love and hope which it expresses. Missionary money is not mere silver and gold coin, but it is prayer, and faith, and zeal; it is tears and even life-blood. Those who handle such funds should fully realize their sacred character and enter into the real aims and pure spirit which it expresses.

Should a Secretary have any communication with the native workers? That will depend upon the men whether they are of ripe judgment and experience. The safe rule is to deal only



with the Mission, the exception being when native workers come for study or observation to America.

Thirty years ago, the sainted Dr. Henry N. Cobb, Secretary of the Board of Foreign Missions of the sister Reformed Church, wrote to me: "I would not exchange my desk as Secretary of the Board of Foreign Missions for twenty of the best pulpits in my denomination." What Secretary, who has tasted the inspiring joys of the foreign missionary enterprise, would exchange his place for the best pulpit in any land?

The work of a Secretary for foreign administration is not unlike the keyboard of a great pipe organ. He can produce sweet harmonies or harsh discords; it all depends upon how he touches the keys and pedals.

Let our prayer be that the spirit of mutual confidence and brotherly love may pervade the attitude of all the Secretaries toward all the missionaries, and it will not often happen in the history of the work that any radical differences will arise between the Missions and the Boards.

### DISCUSSION

DR. S. H. CHESTER: I am one of the veterans in this line of work—I believe my term of service antedates that of Dr. Brown by at least one year, and as I look around over the gathering here of secretarial youngsters, I feel like giving them just a word of fatherly advice. Nothing has been left to be said *de novo* on any branch of this subject, but I would like to re-emphasize what all three of these speakers have already emphasized, and that is the importance of a foreign secretary having his relations with the missionary as little as possible of an official character and as much as possible on the basis of personal friendship. If you will do that, you will then be able to keep on good terms with your constituency, even if your experience tallies with what mine has been. The great burden of my correspondence with the missionaries on the field has been to explain to them why we cannot do for them the things that they are constantly asking us to do, and which we know ought to be done. Now that is a pretty difficult job.

It is an indispensable duty of every foreign secretary to pay at least one visit to the brethren on the field in order that he may see just exactly how they live, and how they do their work; and then he will be able to answer not only the slanders of the globe-trotter, but the people who are connected with us in this work, that take up all sorts of erroneous ideas about how missionaries live and how they do their work. When I went to China, our steamer—as steamers usually were before

Secretary for Foreign Administration

the war time—was filled with globe-trotters, and they told me how the missionaries lived—their palatial residences, the large numbers of servants and altogether the good and easy time they had. I said to them I had heard some of those things before, and one of my purposes was to find out just to what extent they were true; and I promised them when I returned home if I found it to be as they said, I would tell the plain truth about it. So I went out. I went around with them through the streets of the Chinese cities, up and down canals, slept in those straw thatched hovels with them. I found a good many of them living in delightful homes. We try to furnish them, of course, with comfortable places to live so far as we are able. But when I came back I made this statement, that after seeing the lives that they live, and where they did their day's work, and what their day's work was, that any man that would begrudge them a comfortable place to come home and rest at night, when the day's work was over, if that man is going to be adequately described, it would have to be done by somebody who is not a member of the Church in good and regular standing!

DR. JAMES L. BARTON: I want to speak of two points of this question. This is a veteran's session, as I understand.

When I went to the mission field, in one of the earlier sessions of the station in which I located, growing out of something that happened at that time, which I need not relate here, I was informed that the universal rule of that mission station was that missionaries ought not to lie any more than was absolutely necessary. Now I am inclined to think that ought to apply to secretaries. I feel that perhaps the temptation to make statements that do not actually harmonize with the records in the case is a besetting sin of the foreign secretary. Not infrequently a secretary, because he has been so hampered by the lack of resources to meet all the requirements of the missionaries, when an appeal comes for an appropriation of money, and the appeal does not commend itself to the secretary or the committee, when that missionary is informed that the appeal did not meet with the approval of the committee it is very easy to say, and very common to say, that because of the financial condition of the Board the appropriation could not be made, and then dwell on the difficulty of getting the money necessary to carry on the work. It is very essential, in my judgment, that the secretary always be frank with the missionary, and not allow the missionary to think there is anything written between the lines. Everything should be written plainly. The missionary does not expect that every one of his requests will be granted by any means, but he ought to be

given the facts why it is not granted, so when he has read his secretary's letter, he knows he has all the facts in the case, and there is nothing kept back. There is a great advantage in having frank and free relations with the missionary.

Another thing. There was a politician in New York who had a great reputation and a tremendous hold on his constituency, and held his position to his death. It was a marvel to some people how he held his position. I asked one of his constituents one time what was the secret of it. He said it was this: that no one of his constituents ever appealed to him for anything or wrote him a letter that he did not get a reply saying that that letter received attention, and while the request of the constituent was not always granted, maybe not often granted, the constituent had the satisfaction of knowing that the man did all he could and that he had all the facts in the case. That is, he attended to his business.

Now if a missionary knows that his secretary attends to his letters, reads them, and that the request will have attention, that the letter is not pigeon-holed or put on file, or passed from committee to committee and postponed from meeting to meeting until the thing becomes a dead letter,—if he knows it is attended to, he will have confidence in his secretary. He will write, and you will get the facts in the case. But if it is postponed and pigeon-holed and delayed, it is no wonder that some of the missionaries get cross with their secretaries. I am speaking now from experience.

DR. L. B. WOLF: Much light may be thrown upon this subject, if we would clearly understand in what relationship the secretary stands to the missionary and to the mission. Many of the remarks that are being made constantly would not refer at all to, or would not in any way effect some of the missionaries, because the secretary does not have any official correspondence at all with the individual missionary in view of the organization of the mission. Now, there is a difference of organization represented here today, and that will complicate very much this question of relationship.

If I may be permitted to make a personal reference, I am speaking out of a foreign missionary experience of twenty-five years, and of a foreign secretary's experience of eleven years. I think I understand the foreign missionary's attitude toward the Board and toward the secretary pretty well. I know how it used to appeal to me when I was a missionary. I think I know how it appeals to me now. I think I can see his angle quite clearly, and I believe I can understand somewhat, because of the relationship I have sustained to the foreign mis-

Secretary for Foreign Administration

sionary enterprise, the difficult situation in which the foreign secretary is placed. He is expected very often to do the impossible, by the missionary. Let the missionary remember that. He is expected to do the impossible. He, after all, is only a voice; he, after all, is only a hand; he, after all, only carries the decisions of the Board to the foreign missionary body, or to the individual missionary, as the case may be. He is very often expected to do the impossible, and that accounts for a good bit of the friction which may spring up between the missionaries and the foreign secretary.

DR. FRANK MASON NORTH: I have been greatly entertained and instructed by the expression of the viewpoints of my fellow secretaries. It has occurred to me that it might be very good for us who are secretaries to have a few words from the missionaries.

DR. SIDNEY L. GULICK: That was just what I was going to say when I rose a few minutes ago. I spent twenty-six years in Japan and corresponded with our splendid secretaries in Boston, and I remember very well the repeated feelings of dissatisfaction which we had as individuals, and often in our mission meetings, at the failure, as we felt it, of the authorities at home to really take in the propositions which we were trying to get before them. I have no doubt every missionary feels that his land is the most important of all. Certainly we in Japan have felt for a long time that the future of the whole world depends in an important way upon the Christianization of Japan, and that perhaps other countries might well wait for a while until we could get this critical place in world development better equipped and better and more thoroughly Christianized. We felt that our pleas were turned down; that the importance of Africa was no doubt great, and the importance of China and India was so great that they could get the funds and do the work which we could not get in Japan; and we felt if only the Board at home would take those propositions and lay them before the churches, the response would come.

I have been home now for four years, and have been looking at things from a somewhat different standpoint. I begin to see something of the difficulties which it is very difficult for the missionary on the field to see, but it has come home to me repeatedly that if these organizations at home, when the missionaries come back, could take the missionaries more fully into their confidence, let them come into their executive officers' meetings and hear the discussions and hear the appeals from all over the countries, they would be better able to weigh the part their appeals may make and ought to make in the whole world situation.

REV. GEORGE W. WRIGHT: There is only one reason for missionaries misunderstanding secretaries, and for secretaries misunderstanding missionaries—and misunderstanding exists in great abundance on both sides—and that reason is a lack of seeing the other man's viewpoint. Those of us who come back after furlough are constantly saying when something comes up: "But just think what they have to contend with there at home." And now you can hardly believe this, but times without number we have not passed a motion because it would lie so heavy upon your hearts here at home. That is the effect on a missionary who comes home on furlough and gets in contact with his secretary.

If you will go out to the foreign field, you will get our viewpoint. We certainly misunderstand your letters, and you certainly misunderstand ours. Now I am a crude novice perhaps, but let me tell you this: that times without number I have come to feel that I never could put a proposition up to the Board,—a new proposition,—that they did not get absolutely the wrong viewpoint; and yet we back there in the field thought it was exactly clear.

Please get over talking about the missionary as not being a business man. He is as good a business man as you are. I was brought up in an office and I know business men and I want to say that the missionaries are as good at business as many of them. But we have other things than business to command us. There are a lot of young men in our missions that are bookkeepers, but you cannot keep books and go out itinerating, and conduct a seminary, and do anything and everything else that comes up; we have more calls than a pastor at home to do every old bit of work that belongs anywhere in the town.

I believe Dr. Brown has brought to us a vision today that we are all most deeply grateful for. The function of a secretary today, it seems to me, is to send out into our Church that which it is waiting for,—spiritual leadership. We have the appeal. We have the message. And if only we will go out into the world with this high conception, bringing Christ to the life of the nations, we will save the Church to a day of spiritual power of which she long has dreamed, but little realizes now.

DR. J. C. R. EWING, Lahore, India: That which I wish to mention at this time has no especial direct connection with the subject of the morning, but the justification for mentioning it here is clearly because two or three of the speakers have incidentally referred to the relation of the secretaries to the Church abroad. I was rather horrified at the thought that a

secretary should ever be supposed to have no direct connection with the Church in the foreign mission country. It seems to me that fundamentally the secretary's relation ought to be to the Church, and that leads me to say just here a word about something which may be—I know, I am quite aware—treading on dangerous ground. One has not been long enough yet in the atmosphere of this country to be able to be sure of all that he had better not say, and with reference to a difficult and delicate subject I, however, venture to say a word.

In India the relation of the foreign missionary is technically with the secretary at home. Technically the secretary at home has no relation to the individual member of what we call here for convenience the native church. I believe that the time has come when a conference like this must take up and face something that is essential to the future growth and prosperity of the Church of Jesus Christ; and that is this whole question as to whether a competent, qualified Indian missionary is to be kept outside the administration of the work of the Church with which he is connected for all time, or not. The work of Dr. Duff, of Calcutta, was scattered to the winds largely through the providence of God. It was well, as in a previous occasion in the history of the Christian Church, it was well that people were scattered abroad; but the early parts of Dr. Duff's work were scattered to the limits of India by the fact that the Scotch missionaries in those days decided deliberately that ordination in the Church of Scotland did not confer upon the individual any share in the administration of the work of the Church. And these brethren—cultured men they were, great men they were, one or two of them—refuted the idea, and some of them even left the Church. Today we have in India this spectacle. In the medical service, in the civil service, in the teaching service, and now even in the military service, the way to the very top in the point of administrative influence is open to the Indian; and the one sphere in which the Indian is not sharing, in some branches of the Church, is in the administration of the work which is just as dear to him as it is to us, in the Christian service. He has no place there.

I have a man in thought just now who is consulted by the leaders of other branches of the Christian Church than the one with which he is connected; and in a modest and humble way he said to me one day, when asked something about the church of which he is a member, and his work: "You know, as a matter of fact, I know a great deal less about our own church than I do about the Bishop of Calcutta," who happened to be an especial friend of his. He is worth being consulted. He is vice-president of the Continuation Committee in India;

but according to the arrangements which I believe are prevailing to some degree every one of the Mission Boards represented here—I know there are modifications—he has no part in the administration. I believe such a thing is fatal to the interests of that particular type of people who are growing up today rapidly and in such large numbers in the Church in India. We must admit them. I am not talking about salary; I am not talking about anything more than this: trust them enough to put them in a place where they may sit down with you and me, with those of our brethren and sisters who sit in mission council there, and vote upon questions of mission administration, on terms of equality with ourselves. The veriest tyro, after passing the first year's examination, in most of our missions is admitted to a voice in deciding affairs of work in the field to which he is attached. The gray haired Indian veteran is debarred by our custom or law—I don't know what it is—but those are the facts. And so I plead that this conference may take into consideration before many years have gone by this exceedingly earnest, urgent thing in a most earnest way.

DR. JONES: I would like to call the attention of the Conference to one of the broader phases of this subject on which Dr. Brown has laid emphasis in his address but which apparently has not challenged the attention of the Conference. While the primary duties of a secretary in foreign administration are to serve as the representative of the missions to the Board and of the Board to the missions, and also of both of these groups to the home church, he is also in a very large and constructive sense the representative in his own home land of the nations and peoples of his fields. Through correspondence, study and personal observation he is in a position to discuss life, the trend of national development, the aspirations and national ideals of these people which few other men in America can do. He is always listened to with respect and confidence by the church audiences to which he may address himself, but when he goes afield and speaks before Chambers of Commerce, literary and social clubs, and great public gatherings, he is also accorded a degree of respect and confidence which today is increasing as the general American public comes to a larger realization of the important and far-reaching character of missionary operations. A secretary therefore is in a position to mightily influence public sentiment outside the church in behalf of the larger and better interests of the peoples with whom in the providence of God he has become so intimately and vitally related.

Secretary for Foreign Administration

DR. C. NOSS, Japan: It seems to me that some have misapprehended the sense of what was said by Dr. Bartholomew of our Board in regard to foreign secretaries having no direct communication with the native Church. The meaning is that they have no official communication. No matter should come before a Board in America that has not been passed upon by the missionaries in council assembled. If that rule is negatived, then there is no need of having missionaries on the field; the Boards might deal directly with the native Church.

There is such a thing as missionary ethics. It is the rule with us that when one missionary dissents from the action of the mission, he has a perfect right to appeal to the Boards through the secretary, but he is required to make a copy of his communication so that a prompt rejoinder can be sent in by his associates. The same rule should apply, I think, to the relations of the Board to the native Church.

In Japan the native Church has a position of privilege and responsibility that no native Church in any mission land is said to have. As Dr. Bartholomew has stated, prominent native Christians have considerable authority. For instance, if a Japanese minister or teacher studying in America desires aid in the way of travelling expenses back to the field, that aid cannot be given without the consent of the proper Japanese committee on our side, because we all grant that they have the best judgment in regard to the qualifications of their own countrymen. They have their rights, but they have not the right to communicate directly with the Boards in America, so far as we are concerned. Anything that comes up officially should pass through our hands so that we may send our opinion along with it. Personally, not officially, the more communication the Boards through their secretaries have with the native Church, the better.



# THE TWENTY-FIFTH ANNIVERSARY OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

Tuesday Evening, January 15

## THE CONTRIBUTION OF THE CONFERENCE TO THE DEVELOPMENT OF MISSIONARY PRIN- CIPLES, METHODS AND RESULTS

REV. JAMES L. BARTON, D.D.

The Foreign Missions Conference of North America was the direct outgrowth of the Council of the Presbyterian and Reformed Alliance meeting held in Toronto, Canada, in September, 1892.

This Alliance decided to invite at an early day:

First—"A Conference of all Presbyterian and Reformed Missionary Boards in the United States and Canada for one day's session" and

Second—"A general Conference of all Protestant Boards and Societies in the two countries for a like purpose and to be convened upon the following day."

On the 11th and 12th of January, 1893, these two Conferences were held at the headquarters of the Board of Foreign Missions of the Presbyterian Church in U. S. A. at 53 Fifth Avenue, New York. We are especially interested in the second of these Conferences held on the 12th. On that occasion twenty-one different Missionary Boards and Committees were represented besides the inviting Committee, the American Bible Society and the Young Men's Christian Association. This Conference unanimously decided to call a future convention of a similar character and chose a Committee for the purpose, with instructions to secure if possible a complete representation of all the Foreign Mission Boards of North America.

Among the delegates to that Conference now living are

Henry C. Mabie*	..... Baptist
Walter R. Lambuth	..... So. Methodist
Robert E. Speer	..... Presbyterian
W. Henry Grant	..... Presbyterian

\*Dr. Mabie died since the Conference adjourned.

#### Twenty-fifth Anniversary

R. P. MacKay.....	Pres. Church in Canada
A. McLean.....	Disciples of Christ
A. B. Simpson.....	Missionary Alliance
Richard C. Morse	} International Committee, Y. M. C. A.
John R. Mott	
J. Campbell White	
William D. Murray	

This Conference is under special obligation to the Council of the Presbyterian and Reformed Alliance for the inception of the idea out of which this Conference grew. The two persons who stand out as seeing with the eye of a prophet and planning with the faith of a Paul for the creation and perpetuation of this Conference are Dr. F. F. Ellenwood, then Secretary of the Presbyterian Board, and W. Henry Grant, who is with us today and who has been the persistent organizing factor running through every session, binding the present to the past and planning with an unbounded faith for the Conference that was yet to be. It is fitting that we should recognize our obligation as a Conference to these Boards of Missions and to these two men who in the face of many discouragements insisted that the Conference was of God.

It is not the province of this paper to give a resume of the discussions of this or of any following session of the Conference. We are concerned only with the principles, methods and results to foreign missionary work which have grown out of the Conference thus launched, the twenty-fifth anniversary of which we now celebrate. We will mention some of the principles upon which the Conference was based and the consequent results.

#### The Principle of Mutual Acquaintance

Hitherto there had been little personal acquaintance between the administrative officers of Mission Boards. Dr. A. C. Thompson upon taking the chair of the Third Conference in 1895 expressed a sense of unfitness for the position because he was "unacquainted personally with nearly all who are here," but he comforted himself as he noticed as names were asked that "we are all around strangers so far as social intercourse is concerned." This is difficult to understand in these latter days when there is such a widespread and general acquaintance among the officers of all the Mission Boards. We all know how this acquaintance, growing out of this Conference, has cemented friendships and established mutual confidences of incalculable value to all phases of co-operation. It is impossible to escape from the conviction that merely the meeting together year after year, with occasional closer and

more intimate personal contacts in special committee work, has done more for the cause of fraternal co-operation at home and abroad than any other single agency.

#### **Free and Frank Discussion**

The first paper read in the first Conference aroused a considerable body of dissent from the position taken. While differing judgments were voiced, with perhaps more of an apologetic attitude than is customary today in our closer and more intimate relationships, nevertheless at the very outset the precedent was clearly established that the Conference was to be real and that various and even conflicting points of view were to be presented. The success of this enterprise, its continuance through a quarter of a century and its invaluable contributions to the progress, unity and science of missions, is due in large measure to this fundamental principle of procedure.

#### **Conference Committees Acting for all the Boards**

It has been increasingly evident that a committee or an individual acting in the name of the Conference could get results impossible to secure by one representing a single Board or a denomination. This has been notoriously true in securing general information from the various mission areas upon almost an endless variety of topics. The first Committee to undertake anything of the kind was the Conference Committee upon Self-Support.

I am not sure that this Committee invented the general *questionnaire* which has become so painfully familiar in these latter days, but even if it did, it had the rare privilege of dealing with missionaries who had not become questionnaire hardened. Successive Committees appointed for specific tasks secured for the Conference, and so for the co-operating Boards and the missions, much valuable information on matters bearing directly upon various phases of the work. These Committees have covered questions of self-support, occupied areas, industrial operations, education, co-operation, statistics, literature, The Mohammedan Problem, Russia, administrative efficiency, language study, Laymen's Movement, Apportionment Plan, candidates, Student Volunteer, relations to governments and a great many others. The returns have in most cases been invaluable at home and on the field.

#### **Constitution**

Only in the report of the Eighth Conference does anything like a constitution appear. Before that time the Conference

#### Twenty-fifth Anniversary

had been merely the annual coming together of an unappointed body of officers of Missionary Societies in the United States and Canada together with missionaries upon furlough and friends of missions.

In 1901, the first meeting following the Ecumenical Conference, it was decided that membership in the Conference be confined to executive officers and members of Foreign Mission Boards and Societies having separate church constituencies in the United States and Canada, the ex-officers of said Boards and Societies, together with two members from each, duly elected for the purpose, and that these members only had the right to vote in the Conference. Provision was made for electing corresponding members. Foreign missionaries were accorded a welcome. This simple constitution with no accompanying by-laws sufficed for the purposes of the Conference until 1911 when a more comprehensive constitution was unanimously adopted. This fixed the membership making the Conference a delegated body. It is under this constitution that we now act. It is unquestionably true that the safety and early success of the Conference was due largely, under God, to the simplicity of its rules and regulations and the absence of any attempt to legislate. It began pre-eminently a Conference without creed, constitution, by-laws, formal regulations or gavel. Christian men believing in a common cause and profoundly interested in its success, voluntarily came together annually and conferred together over topics which concerned all. It was only when the questions considered became more complicated and far-reaching in their import that there was felt to be need for a better understanding, that unity of action and purpose might be preserved.

#### Committee of Reference and Counsel

At the outset the Conference was small and acted as a committee of the whole. At the first session in 1893 there were sixty-eight persons in attendance and the following year only forty-six. The Conference was studying itself. A business committee to take responsibility for the safe conduct of the sessions and to summarize its findings and conclusions was appointed at the beginning of each session. At the close of each session, for many years, a vote was taken upon whether or not another Conference should be held. For the two first sessions the entertaining Board—for it is only in recent years that the Conference has not been entertained by some Mission Board—provided the Program. The third session had an order of discussion prepared by a Committee of Arrangements. This latter Committee has been continued.

The first suggestion of a Standing Committee was the one upon Self-Support appointed in 1894. This Committee was continued for several years. In 1896 a Committee upon an Ecumenical Conference was created which continued for four years. That year there appeared a considerable crop of committees besides those upon Arrangements, Self-Support and the Ecumenical Conference. These were upon Uniform Statistical Blanks, Unmarried Missionaries, the Student Volunteer Movement, Chinese Indemnities, Simultaneous Meetings and Editing the Report. Some of these Committees were continued for years while some disappeared and others took their places as topics for investigation and discussion changed.

In 1897 at the Fifth Conference the Committee of Reference was created. Nothing was referred to this Committee and it made only one report, that of 1898, and then passed out, and the roll of Conference Committees was reduced to its lowest terms, there being but three on the list in 1903, of which one was the Committee of Arrangements. These Committees were appointed each year.

In 1904 the idea of a Standing Committee was revived and discussed at length. This discussion followed a comprehensive paper by Dr. de Schweinitz upon the degree of comity and co-operation already attained among the German societies. After extended discussion a Committee of seven members was created to which the paper and discussion were referred with the request that it report a year later upon the practicability and wisdom of creating a Committee of Reference and Arbitration.

During the year this Committee corresponded with all the Mission Boards and Societies of the United States and Canada upon the subject and brought into the Conference of 1905 the recommendation that such a Committee should be appointed (1) to deal with the settlement of questions arising on the mission field between the missions of different Boards, (2) to make suggestions in regard to unoccupied fields, (3) to carry on negotiations with governments. The entire matter was again referred back to the same Committee for farther correspondence with the Boards constituting the Conference in order to ascertain whether they were in favor of creating such a Standing Committee. The whole question was thus put over for one year more. In 1906 the Committee not having secured satisfactory returns were asked to continue their investigations for still another year. In 1907, the great majority (26) of the Boards then represented in the Conference having favored the action, a Standing Committee named, "The Committee of Reference and Counsel" was constituted con-

#### Twenty-fifth Anniversary

sisting of nine members, four of whom were elected for one year and five for two years.

The duties placed upon this Committee at that time were

(a) suggestions in regard to unoccupied fields, (b) negotiations with governments, (c) consideration of questions arising on the mission field between missions of different Boards, (d) such other questions as may be from time to time referred to it, (e) original action in cases requiring immediate attention and not involving questions of policy regarding which there might be differences of opinion.

It was especially voted "that this Committee shall have no authority to interfere in any way in the internal administration of any Board or Society or to take the initiative in considering questions which arise within any Board or Society and concern it alone, nor shall it have authority, unsolicited, to act as arbiter in any difference which may arise. It is further distinctly understood that the Committee shall not exercise constraint upon any Board or Society and that recognition of the Committee in any given case shall remain a voluntary act. The decision of the Committee cannot be binding upon any organization but shall have the effect only of advice given or of judgment expressed."

Thus was created the Committee of Reference and Counsel eleven years ago and fourteen years after the first meeting of the Conference. The deliberation preceding its inception and the care with which its duties and powers were defined, reveal a spirit of hesitation and caution if not of suspicion which all those years of mutual Conference had been unable to clear away. It is gratifying to record that, while important changes have occurred in the Committee and in its prerogatives and powers like a large increase in its membership, creating it the executive of the Conference, and lastly its incorporation, there has not been, so far as I am aware, any suspicion that it was exceeding its prerogatives.

It has not been charged with usurping the work of other Committees nor has it interfered in any instance with the free and unprejudiced work of the Conference. As the influence and contacts of the Conference have broadened, a Committee of this character has been of untold worth as representing the Conference *ad interim*. Much of the permanent helpfulness of the Conference to individual Mission Boards and to the cause as a whole, has been due to the existence of a Committee of this character holding several stated meetings during the year for the consideration of matters of vital interest and value to the Missionary Societies represented in the Conference. At no period has the Committee failed to be absolutely subject to the Conferences as to personnel, principles of action and policy and never has it been more the servant of the participating Boards and Societies than it is today. For many years there was a Committee upon the

Home Base created in 1911, but this was later merged into the Committee of Reference and Counsel.

The most lasting and rewarding work of this Conference has been done by committees, the results of whose studies and investigations have been shared by all.

#### **Special Conferences**

The general Conference, held only once a year and that for only two days, did not afford adequate time for full consideration of special forms of work or for the work in single continental or national areas. Then too, the Conference of North America was for all Boards while special topics would necessarily interest but a limited number. Hence a number of special conferences have been held under the auspices of a Committee appointed by this Conference or by one of its Committees.

Such conferences, usually of one day each, have been held in New York City, one each upon Japan, China, Latin America, Islam and Africa, the latter extending over three days. There have been others that need not be here mentioned. These have been of great value to all Mission Boards working in those countries, since they were led by the best missionary experts upon those countries and themes. Carefully prepared papers were read, followed by the freest discussions.

These regional or sectional conferences whose proceedings including the discussions have generally been printed, have contributed materially to the study and science of the strategy of missions.

Again the chief good obtained has not been the amount of information imparted, however valuable that has been, but it lies in the mutual study of the missionary problems or the unfinished task of a continent by the missionary leaders of various communions. The worth-whileness of such a study from the purely Christian point of view has been of incalculable worth to all of us and to the cause.

One supreme value of these special conferences has been that they brought together the representatives of the various Missionary Societies operating in a given territory for the consideration of questions of mutual interest. This has been a powerful factor in aiding co-operation.

#### **Influence on the Field**

The extent of the influence of this Conference on the mission field is difficult to measure. A feeling prevailed in the Conference at its beginning that the missionaries in single areas abroad had come into closer relationship, were making use

#### Twenty-fifth Anniversary

of the mutual Conference, and were devising plans of interdenominational co-operation in advance of the Mission Boards in North America. The statement was not infrequently made in the earlier days of the Conference, that co-operation on the field was hindered by the conservatism of the Mission Boards at home; and occasionally a missionary made the remark in the Conference that if the Mission Boards at home would present no obstacle, the Missions on the field would come into closer and more harmonious relations. Hence there is danger of gratuitous assumption on our part in claiming that the organization of this Conference, twenty-five years ago, has led to a greater degree of co-operation in the various mission fields. We can however say that the fact of the close, sympathetic co-operation at home has encouraged the mission organizations on the field to develop co-operative measures with greater rapidity.

The printed reports of the Conference have been widely circulated among the missionaries and have carried weight, not only in encouraging co-operation but in suggesting methods of co-operation which the missionaries were assured in advance would have the support of the Home Boards. The same methods of frequent conferences and of the appointment of intermission committees for the consideration of matters of mutual interest, leading ultimately to the organization of union and co-operative work, have been but the natural steps on the field, in view of the measure of co-operation at home. Out of these Conferences and Committees have come a closer acquaintance, a deeper and more fundamental Christian fellowship, the development of a spirit of confidence which has been and is today of priceless value in developing co-operative work. While we do not claim that this advance co-operative work abroad is the result of our North American Conference, nevertheless we can claim that the North American Conference has strengthened the tendency among the missionaries to co-operate, while the movement on the field toward mutual co-operation has been of great value to the Conference.

#### The Ecumenical Conference of 1900

We recognize the influence and inspiration of the General Missionary Conferences held in New York in 1854, in Liverpool in 1860 and in London in 1888 in promoting and perpetuating the home land conference idea in the work of foreign missions. Undoubtedly these Conferences had an important part in making possible the organization of this Conference of North America. Yet we must recognize that the immediate beginning and the successful carrying through of the Ecumen-



ical Conference, was an achievement of this Conference and which fixed forever the international conference idea as of commanding significance in the successful prosecution of foreign missions. Discussions began in 1896 when a Committee of five was appointed by this Conference "to consider the advisability of calling an Ecumenical Missionary Conference, to meet in this country within the next four years, to make preliminary preparation therefor, if deemed advisable, and to report at the next Conference." Out of this beginning came the historic Ecumenical Missionary Conference in New York in 1900.

While this Conference seemed to leave behind little except a two volume set of reports and the memory of the largest and most cosmopolitan gathering of foreign missionary workers ever assembled hitherto, this was not all that remained. The fact was confirmed before the world that Foreign Missions present a subject of adequate scope and interest to command the attention of the most distinguished leaders in the nations. No longer has it been necessary to apologize to the public or to the press for the cause that recognizes no limit for its endeavor until the world is won for Christ. Confidence was begotten and faith grounded in the eternal assurances that the Church of Christ and missionary organizations and leaders the world around, were ready to unite in promoting their common cause to a greater degree than was generally believed possible.

#### Edinburgh Conference of 1910

The General Missionary Conference in Germany, the Allgemeinen Missionsausschuss, possibly antedated the organization of the Annual Conference of North America. This German Conference was begun for the chief purpose of dealing with questions between the various Missionary Societies and the Imperial Government. It later was enlarged in its scope. The National Conferences in Scandinavia were more closely connected with the German Allgemeinen Missionsausschuss than with the American Conference. Great Britain had no national missionary organization or conference prior to 1900. English and Scottish Societies were represented at the Ecumenical Conference in New York but not as an organized body. In 1907 the Foreign Missions Conference of North America had been so organized and the habit of working together so fixed that it was natural for it to precipitate a discussion of another International Foreign Missionary Conference. The Missionary Societies in Great Britain and France and the national organizations of Germany and Scandinavia

#### Twenty-fifth Anniversary

cordially responded, and a preliminary setting up representative conference was held in Oxford, England in the spring of 1908 out of which came the Edinburgh Conference of 1910.

It is a matter of well known history that from the Edinburgh Conference came the Continuation Committee, the first and only regularly organized international and interdenominational Foreign Missions Committee ever created.

Out of this Committee and as the direct result of its effort, national and interdenominational committees created from the different missionary bodies operating in these countries, have been formed and are now in successful operation in India, China and Japan. These committees are doing for the missionaries and the work in their respective countries what our Foreign Missions Conference has done for the executive officers and the Foreign Missionary Boards of North America.

Out of the Edinburgh Conference and the example of the Foreign Missions Conference of North America there came also the National Missionary Conference of Great Britain. This developed with marked rapidity and soon was accorded by the missionary organizations of the country a large measure of responsibility in conducting operations in which the co-operating societies had interest. To the work of this Conference co-operating societies soon began to make direct appropriation of funds. This Conference like our own today is a representative body.

While we do not claim that the Edinburgh Conference, the Continuation Committee and the National Committees of India, China and Japan or the National Conference of Great Britain are entirely the results of the Foreign Missions Conference of North America, yet one can affirm with conviction that the conference principle which we here worked out and put into such successful operation, led easily and directly to the Ecumenical and Edinburgh Conferences and the resultant organizations. The principle and method were right, hence the results were salutary and became general.

#### The Panama Congress

In March 1913 a two-days' Conference under arrangements made by the Committee of Reference and Counsel of this Conference, was assembled in New York City to consider the subject of "Missions in Latin America." Thirty different organizations were represented and the proceedings were published by the Committee of Reference and Counsel in a 200 page pamphlet. Out of this Conference grew a Committee called the "Committee on Co-operation in Latin America." This

Committee held its first meeting at the January meeting of this Conference at Garden City in 1914. Out of this beginning came the Panama Conference followed by a series of Regional Conferences in various South American Countries and in Mexico and the establishment of an enlarged permanent committee on "Co-operation in Latin America" with large responsibility for the unification and co-ordination of missionary work in Latin America.

#### **Training of Missionary Candidates**

In the first Conference held in 1893 the first paper read advocated that the churches themselves should select and appoint the foreign missionaries. As would be expected, the paper produced a wholesome reaction in the discussion that followed.

There was no suggestion regarding the training of candidates, while on the contrary it was stated that the Boards have no power of selection in advance but can pass judgment only upon the qualifications of those who apply for appointment. For ten years or more some leading secretaries maintained that there should be no personal approach to the foreign field. The idea widely prevailed that the Lord must call and the Boards must decide whether the alleged call was genuine.

The subject of the study of missions in Theological Schools was raised for the first time in 1896 when a paper upon this topic was read. The discussion that followed and also a paper upon increasing the efficiency of missionaries, led to the adoption of a series of five resolutions upon the subject of "Study of Missions in Theological Seminaries." This was the beginning of the focusing of study upon the preparation missionary candidates receive before appointment. Other papers and discussions occurred in succeeding Conferences until it was brought out that Mission Boards as such were doing nothing by way of preparing men and women upon whose adequate preparation all agreed so much depended.

This discussion culminated in the creation of a commission upon the subject for the Edinburgh Missionary Conference whose report made a profound impression and resulted in the creation of Boards of Missionary Preparation both in Great Britain and in North America. Our own Board was organized by our North American Conference. Already several missionary training schools have been created while mission studies, courses and professorships have multiplied in Theological Schools as well as in not a few colleges. That there should also be better opportunity for more adequate training of the new missionary after he reaches his field, the original idea has

#### **Twenty-fifth Anniversary**

advanced apace and already schools for this purpose have been created and now are in successful operation while others are under consideration.

The Conference has established the principle that candidates for appointment to the foreign service should have adequate training for the work required of them and machinery has been set in motion to accomplish it.

#### **Self-Support of Native Work Upon the Field**

Strange as it may seem now, the self-support of the native church and work upon the foreign field was not at first universally accepted as a practical working principle by all the Mission Boards at home and missionaries on the field. As early as 1894 a Committee upon this subject was appointed and a series of inquiries and reports followed for six or seven years. Communications from the Committee of the Conference upon self-support, its desirability and methods of achieving it, were sent to the mission fields as well as printed in the reports of the Conference.

Missionaries at home upon furloughs present in the meetings of the Conference where these discussions upon the reports of the Committee upon self-support took place, participated and added materially to the sanity and practicability of the positions taken. The old idea that Mission Boards would lose their hold upon the native churches and native institutions if they were allowed to be self-supporting, gave way to the desire not only to have the native work supported by native funds, but also gave approval to the corollary that native institutions should not only be self-supporting but also self-directing.

Not only did the Mission Boards become committed to the principle but missionaries in the field were encouraged in the use of more active measures for its promotion. Probably today there is no member of this conference who does not believe the native church and the institutions of the church in every mission area should be supported by native contributions and that this is their duty and privilege.

#### **Comity and Co-operation**

It will sound strange to some of our younger brethren to hear that this was a most delicate subject to discuss in the earlier days of this Conference. All could agree to discuss self-support, salaries, furloughs, education, evangelism and topics of that character, but "comity and co-operation" was another matter. In one of the earlier sessions of the Conference when it was proposed that a committee upon this subject be appointed to investigate and report, one of the leading

members of the Conference arose and announced that the investigation and discussion of this topic would unquestionably run counter to beliefs and principles held sacred by members of the Conference and, if the matter were pressed, he himself would feel compelled to withdraw from the Conference. Of course the question was dropped at once. Specific cases of comity and co-operation were referred to in the earlier Conferences, but it was not until 1898 that it seemed wise and safe to appoint a Committee upon comity and unoccupied fields.

The report of this Committee the following year was epoch-making as well as the discussions that followed its presentation. The Committee was continued for another year and made an equally valuable if not as striking a report, the report of the discussions of both years, covering some seventeen pages of closely printed matter, is a revelation of the way this subject was viewed at that time as well as of the spirit and mutual confidence and devout purpose which characterized all who participated in the discussion and presumably the entire membership of the Conference. The reports and discussion upon comity and co-operation indicated a new era in the work of the Conference.

#### **Bureau of Investigation**

At the first meeting of the Conference after the Ecumenical Conference, a strong feeling was expressed that there should be appointed an Executive Committee with certain powers of investigation and publication. In the discussion this Committee was called at times "Bureau of Investigation." A special committee was appointed to take up the subject and correspond with the different Mission Boards to ascertain if the creation of such a committee would meet with the approval of the Boards represented in the Conference. In 1902 the Committee reported that the Boards as a whole were unfavorable to the creation of such a permanent committee, and the matter was dropped. The effect of this discussion is interesting since it shows the feeling of need of some permanent representative committee of the Conference and also as revealing the development of new ideas from the Ecumenical Conference. The first suggestion was made by the Executive Committee of the Ecumenical Conference which did not disband for some time after the Conference adjourned owing to the necessity of its remaining together to close up its affairs. The feeling of that Committee was strong that a permanent committee should grow out of the Ecumenical Conference. This fact is of keen interest now when we recall that the Edin-

#### **Twenty-fifth Anniversary**

burgh Conference held ten years later, upon recommendation of the Executive Committee, unanimously favored the appointment of an international committee with provision for its permanent continuance. The discussion of this subject in the Conference was of value, although nothing at that time eventuated.

#### **Mission Cable Code Book**

The first code book for missions was prepared by Mr. Hand, Treasurer of the Presbyterian Board of Missions and laid before the Conference in 1903. Many Boards adopted this, but the supply of books was limited and it soon appeared that the code was inadequate. In 1914 the Conference requested the Committee of Reference and Counsel to look into the matter and, if deemed wise, to prepare a new general missions code book. The matter was taken up by the Committee and in 1916 a complete and unusually satisfactory code book was presented to the Conference as the report of the Committee appointed two years before. Unfortunately, on account of the war and war regulations, it has not been possible to put this code to the test except briefly in China, but it is evident that this book will prove of great financial value to the Boards when it can be put into general use.

#### **European Communities**

In 1904 the needs of the European communities in the port cities of Asia were brought before the Conference. A Committee was appointed that year to look into the subject and report more at length the following year; this was done, and from that time on the Conference has had a Committee on Anglo-American Communities which has assisted the foreign communities in the port cities of Asia, Mexico and South America to find pastors. Financial assistance has also been given where such assistance was necessary. Each year this Committee has reported to the Conference and at the present time a considerable number of the Mission Boards contribute annually to meet the needs of these port cities as relates to the foreign communities.

During the past year this committee has aided financially churches in the city of Mexico, Rio de Janeiro, Yokohama, Tokyo, Kobe, Peking and Hankow and has otherwise rendered valuable assistance to churches in Manilla, Santiago, Havana, San Juan and Panama Canal Zone.

This Committee also was able to place missionary libraries upon some of the steamship lines crossing both the Atlantic and Pacific and prepared and circulated a Tourist's Hand Book for Japan in which Christian interests had their proper place.

### Statistics

In the earlier days of the Conference there were no reliable statistics of missions since there was no unity in definition. It must be confessed that in the matter of statistics the achievements of the Conference do not stand out with conspicuous brilliancy. However, by experiment the fact has been ascertained that trustworthy statistics do not just happen and that it requires more than a clerk to collect and make up statistical tables that will be of lasting value. This has led to the creation of a Bureau of Statistics under the Committee of Reference and Counsel whose business is to make a constant statistical study of mission work and present the result in systematic annual reports. We anticipate later a full directory of the Missionary Societies themselves.

### Missionary Magazines

The Conference discussed in 1905 the subject of Missionary Magazines. In 1911 the subject was taken up again, and for five consecutive sessions not only the quality and character of the missionary magazine, its field, etc., were considered, but attention was centered upon the importance of a single inter-denominational missionary magazine, of popular character, to be controlled directly or indirectly by the Conference; at least, to be in the hands of sympathetic missionary interests.

Without following out the details of this discussion, it suffices to say that the result has been the taking over of *The Missionary Review of the World* by a Board of Directors appointed by this Conference. This step, which had its inception in 1905 but which began to be taken in earnest in 1911, has given now to the missionary interests represented in this Conference the well-established, strong and popular missionary periodical "*The Missionary Review of the World*."

### Spiritual Leadership

These Conferences have been characterized from the beginning by a recognition of absolute reliance on the leadership of the Holy Spirit in all our work, both at home and abroad. To whatever other causes we may attribute in part the success of the Conference, to this we must give supreme credit. During all its sessions the Conference has been much in prayer. Prayer topics, prayer cycles, and objects for special intercession have issued from the Committee of the Conference repeatedly and have met with a warm and sympathetic response everywhere. However much the members of the Conference might differ on questions of policy and method, there has been no divergence on the great fundamentals of our Christian faith, and especially upon the necessity of the continuous leader-

#### Twenty-fifth Anniversary

ship of the Holy Spirit in all discussions, in the formulation of all plans, in the work of the different committees, and in the conclusions reached.

Although, in many of the discussions, there was wide difference of judgment, yet when the hour of intercession came, all joined in one spirit and in one petition and one supreme reliance upon Him without whose co-operation and help all our effort would be in vain. At the Throne of Grace we received that which led us out into wider fields of mutual confidence and practical co-operation. Here we find the secret of all that has grown out of this Conference with such small beginnings a quarter of a century ago and which has now become a great force for the Kingdom, both at home and abroad.

#### SUMMARY

##### The Contribution of the Conference to the Development of Missionary Principles and Methods and Influence Expressed in Mere Headings

Some of these topics have been discussed more at length in the preceding paper; others have not been mentioned.

##### *I. Contribution for the Work on the Home Side*

Mutual personal acquaintance among missionary executives and administrators.

The establishment of mutual confidence among the executives and administrators.

The generally recognized value of the conference idea, international, national and sectional.

Recognition of the disinterested character of the work and findings of interdenominational committees.

General understanding that every committee is expected to produce worth-while results.

Systematic organization of this interdenominational and international Conference with constitution and by-laws.

Contributions from Mission Boards for the support of the interdenominational agencies supervised by committees of the Conference.

The incorporation of the Executive Committee of the Conference for a wider service to the co-operating Boards.

A higher standard of missionary qualifications.

Creation of a Board of Missionary Preparation.

The production of another missions cable code.

The unanimous conclusion that natives from a mission country cannot be successfully appointed missionaries to their own people.

The importance of frequent official visits to the mission fields.

Better business management at the home base as well as on the field.

Bringing the Missionary Review of the World under missionary control and ownership.

Interdenominational co-operation with the Student Volunteer Movement.



Publication of the annual reports of the Conference and reports of special conferences for wide distribution.

Conception and creation of the Ecumenical Missionary Conference in New York in 1900.

Leadership in the creation and conduct of the Edinburgh Missionary Conference in 1910 out from which developed the Continuation Committee, the three national interdenominational committees, one each in India, China and Japan, and the International Review of Missions.

Inauguration of the Committee that led to the Panama Conference and the Committee on Co-operation in Latin America.

Recognition of the Conference by the United States Government and Embassies of other nations.

Establishment of an interdenominational headquarters in New York.

Creation of a Missionary Research Library.

A better comprehension upon the part of all missionaries and executive officers of the entire task confronting the Christian Church as a whole, leading to a determined purpose not to waste or dissipate available resources.

## II. *Contribution for the Work on the Mission Field*

Encouragement and promotion of the interdenominational idea and practice.

Creation in the mission fields of conferences, interdenominational committees and sub-committees.

Survey of the different mission fields with a view to ascertaining the degree of Christian occupancy.

The minimizing of denominational peculiarities and the exaltation of the essentials of Christianity.

Agreement as to territorial responsibility for different Boards and communions.

Mutual agreement that converts of one mission are not necessarily to be followed by that mission when they remove into territory in which another Board operates.

The minimizing and even elimination of competition.

A clearer measure of co-operation between interdenominational agencies and the regular work of various Mission Boards.

A new emphasis on adequate equipment and efficiency as over against numbers.

Securing regular and more systematic and reliable statistics.

Creation of better systems of keeping accounts.

Schools for missionaries' children.

Language schools for missionaries.

Union missionary enterprises of many forms and varieties.

Recognition that the permanent church in any mission field will be a self-supporting, self-directing and self-propagating church.

Improvement in vernacular Christian literature and co-operation in its production.

Greater uniformity in salaries of missionaries and native workers.

Provision for the interchange of native workers and church members.

Co-operation in aid of the church for foreigners in the open ports of South America, Mexico and Asia and in national capitals.

#### Twenty-fifth Anniversary

Agreement that Christian missionaries should not forfeit their citizenship by becoming missionaries.

Agreement that missionaries should not assume civil protection of native converts.

A recognition that the chief end to be accomplished in non-Christian lands is not the exploitation of a communion or of a denomination, but the exaltation of the Christ and the bringing of all the people of those lands to a saving knowledge of Him.

### TWENTY-FIVE YEARS IN THE DEVELOPMENT OF THE NATIVE CHURCH

REV. WILLIAM I. CHAMBERLAIN, PH.D., NEW YORK

It is inevitable that any paper that follows this very comprehensive topic will be somewhat repetitious. For my part, I can only hope to emphasize one or two of the principles which have grown out of the Conference and apply them to the particular phase with which I am charged tonight, and under the appointment of the Committee of Arrangements I deal more particularly with non-episcopal churches.

In "Rising Churches in Non-Christian Lands" Dr. Brown calls attention to the fact that the most significant movement in its development of the spiritual life in Non-Christian lands is attracting scant attention from a world pre-occupied with material things. Statesmen and Generals give little heed to the small groups in Asiatic and African countries who are gathering in increasing number about the Cross and are worshipping the Crucified Nazarene.

"No more," said Lecky, in his History of European Morals, "did the Statesmen and the Philosophers of Rome understand the character and issues of that greatest movement of all history of which their literature takes so little notice. That the greatest religious change in the history of mankind should have taken place under the eyes of a brilliant galaxy of philosophers and historians and that they should have treated as simply contemptible an agency which all men must now admit to have been, for good or evil, the most powerful moral lever that has ever been applied to the affairs of men are facts well worthy of meditation in every period of religious transition."

Throughout the whole period of twenty-five years during which this Conference has been meeting in annual sessions those who have been responsible for the administration of the Foreign Missionary enterprise have been considering great problems in the development of this rising Native Christian Church in non-Christian lands. For the most part discussions on this general theme as revealed in the successive Reports have gathered about two phases:

I. Self-support in the Mission Churches.

II. The building up in each distinct geographical area of an independent Native Church through co-operative effort and Union.

It is an interesting observation, which is amply justified from a perusal of the twenty-five Reports of the Conference, that the problem of Self-support occupied the first decade, while that of Co-operation has held the foremost place during the last eight or ten years. The period between has been occupied with the discussion of various minor problems related and unrelated to the Native Church: The Relation of the Missionary to the Home and the Native Churches; Questions of Home Administration; The Rapidly Developing Opportunities in Mission Fields.

During the first years, from 1893-1903, the subject of Self-support in Mission Churches was presented formally in each succeeding year and in certain years twice. Thus in these eleven years it was presented thirteen times.

At the first Conference at which representatives of all the Foreign Missionary Societies of the United States and Canada were present,—1894, a Standing Committee was appointed on Self-support in Mission Churches which continued to present annual Reports until 1901.

It is a significant fact that the term "Mission" Churches, used exclusively in these earlier years of the Conference, has entirely given way to the term "Native" Church, or the Church characterized by its national home.

Reports and discussions on Comity in General on the Field and Co-operation at the Home Base emerged in 1901. These, however, did not appear in any prominent fashion until 1909 and 1910, during which latter year an International Committee on Co-operation was proposed. This introduced the era of the powerful Continuation Committee of the Edinburgh World Missionary Conference and its strong imitators or associates on the great Mission Fields, which latter have done so much to promote the great ideal of an independent and indigenous Church in these fields.

It is a further interesting observation that, while in the matter of the development of Self-support in the Native Church—so dominant a theme in the early Conference years—the pressure was brought upon the builders of these Churches abroad from the supporting Churches and Societies at home, the contrary is true of the development of Co-operation in building up Union National Churches on the Mission Fields, free from the historical and denominational limitations obtaining in home lands.

It was perhaps not altogether unnatural that the first positive contribution of the Foreign Missions Conference in the development of the Native Church should have been toward the realization that the true end of missionary work is not only the preaching of the Gospel to every creature, but the establishment among each people of a self-supporting, self-governing and self-propagating Church.

The task of the early missionary was so largely the preaching of the Word in the wilderness of men, and their first contacts were so much amongst those who were steeped in idolatry and superstition, poor, not only in spirit but in body and earthly possessions, that the feeling and conviction persisted that conditions were entirely absent for establishing an independent, self-sustaining Church.

It would seem to have required strong convictions and adherence to theories essentially sound and bound ultimately to prevail, apart from the discouragements of many disappointments which had come to the missionaries, to press forward the application of these sound theories of Church life and government in the face of discouraging conditions.

Thus, the pressure in the matter of Self-support was brought through many successive years of Reports and Discussions at these Conferences, with their resultant influence upon the missionaries as they perused these Reports with increasing interest and response. And who is there in the growing number of those who in these days read the reports from the Mission Fields and of those who visit the fields and study present conditions and developments in the Native Church, but feels and knows and is grateful for the marked growth in self-support, not only, but in self-government and self-extension of the Native Church in more recent years. The Evangelistic Campaigns of the immediately preceding years in each of the great Mission Fields, so largely supported and conducted by Native Church leaders, bears ample testimony to this gratifying and assuring fact.

This may fairly be considered one of the real contributions of the Foreign Missions Conferences, of these twenty-five years in the development of the Native Church. That we may realize the strong position taken by the Conference on this important phase in building up the Christian Church let us set down here the resolutions adopted by the Conference in 1896, on the recommendation of its Committee on Self-support in Mission Churches.

1. That the Conference express its sense of the supreme importance of the question of self-support.
2. That, in the judgment of the Conference, the true ends of missionary work are the preaching of the Gospel to every creature, and

the salvation of souls, and the establishment among each people of an independent, self-sustaining, self-propagating Church.

3. That these ends are frustrated, or their attainment postponed, by a system of prolonged, excessive and debilitating support from mission funds of native pastors and native evangelization. Such support attracts needy men and stimulates insincerity. It cultivates a mercenary spirit and increases the number of mercenary Christians. It tends to stop the voluntary work of unpaid agents. It encourages the habit of dependence on foreigners and discourages the spirit of self-reliance. It makes it difficult to judge between the true and the false, whether as preachers or as church members. It makes it probable that we, especially the inexperienced, will establish wrong standards of remuneration, causing distorted ideas as to pay, and projecting the Native Church on a scale beyond the present or prospective ability of the native Christians to maintain it. It tends to lower the character and lessen the influence of the missionary enterprise in the eyes of both foreigners and natives. It limits the work and conditions its extent by making it depend upon the necessarily restricted supply of funds from abroad.

4. That the time has come for definite and united action in the direction of a larger measure of self-support. This can be reached by establishing new work on a self-supporting basis from the outset, or upon a basis of partial but diminishing assistance, which contemplates from the beginning complete and not distant self-sustentation, and is so clearly stated and understood on the part of the native Church. Both in the establishment of new work and in the reconstruction of old much can be done in the following eight ways suggested by wise missionaries.

The idea of Unity and Co-operation in the development of the Native Church has been slower in developing amongst us at home than on the Mission Field. Nevertheless we are conscious that we are passing out of the period in which the theological issues which separate us from one another are of supreme importance. Many of us have been thrown into such relations with practical Christian work at home and abroad that we have been led to realize, more deeply perhaps than others, that a new era of Christian activity has dawned and that it imperatively demands a new alignment of forces, that denominations which have been facing one another must now form a line which faces the world. We have been placed where the necessity was forced upon us.

In the early years of missionary effort even foreign missionary workers did not feel this necessity. When a small number of Boards, each with meager resources, confronted the enormous area of non-Christian lands there was ample room for all and each Mission could choose its own field without danger that it would interfere with the plans of other Missions. The missionaries having been born and bred in the spirit of the Home Church naturally went out to inculcate the ideas with which they have been inculcated and so it came to pass that there was a great deal of devoted labor, but little

#### Twenty-fifth Anniversary

co-ordination and unity of spirit. Here and there an individual missionary or secretary urged the desirability of union in the building up of an indigenous church, but he was a voice crying in the wilderness.

At home we have now come into an era of interdenominational relationships, a growing evidence of this fact appearing in our successive Annual Conferences. We have reached a better understanding of the true character of the missionary enterprise. We have begun to realize that the obstacles which confront us are so formidable that we cannot successfully surmount them unless we join forces and use our resources of men and money to the best possible advantage. It is a fact which all have come to realize that there is much more real Comity among foreign missionaries in their work than among ministers in the Home Churches.

Our idea of Unity on the Foreign Field is affected by our attitude toward the question: Is the object of the foreign missionary enterprise to extend the denominations throughout the world or to communicate the essential truths of Christianity irrespective of denominational tenets and leave Asiatic Christians to develop their own creeds and forms of government? As the years have passed and as we have studied in these Conferences problems in the development of the Native Church we have come to feel, as the evidence of the Reports of the past decade more particularly testify, that special responsibility to promote unity rests upon those who are connected with the missionary enterprise. At home time and custom and denominational pride have hardened the lines of separation. It is difficult to change attitudes which have been fixed and historic. Abroad, however, conditions are more plastic. There is profound significance in the fact that Foreign Missions offer the platform on which Christians of all Communions can now meet. In our Foreign Mission work we are brought face to face with the fact that the native Christians are going to have unity in their church development whether we wish it or not. They may divide later, but it will be along their own lines of cleavage and not along ours.

The following incident is retold: At a Union Meeting of the Churches recently held in Central China, a Chinese clergyman arose and said, as he pointed in turn to several missionaries:

"You are an American Presbyterian; and you cannot help it, for you were brought up that way. You are a Canadian Methodist; and you cannot help it, for you were brought up in that way. You are an English Churchman; and you cannot help it either, for you were brought up in that way. But we are Chinese Christians and we do not propose to permit you men from abroad to keep us apart."

That is the spirit that is more and more characterizing the Christians of Asia.

Indeed the leaders in the Mission Fields have been so far in advance of those at home in the application of the co-operative principal to the Native Church. So long ago as 1856, nearly four decades before the first assembling of ourselves together in these Conferences, the missionaries in China began to agitate with the Home Societies and Churches for freedom to develop a Union Church. In that year proposals were made looking toward the Union of the Mission Churches that had grown out of the activities of the English Presbyterian and Reformed Church Missions about Amoy into one Native Church. This agitation continued for six years before an unwilling assent was granted by the home bodies. Thus came into being, in 1862, the United Church of South Fukien, the first of its character in China.

In 1876, still many years before the organization of our Conference, The Church of Christ in Japan, formed of various denominational bodies, came into being.

The third of the great Asiatic Mission Fields, India, organized its first independent national Church after we began our deliberations in Conference. The South India United Church, with still more numerous and varied denominational elements, began its united independent life in 1901 while we were yet discussing self-support and before we had entered into the definite promotion of Unity and Co-operation in the organized church life of Asia.

Thus there has been clearly manifest for many years a tendency in the Mission Field for Native Churches growing out of the work of various denominational Missionary Societies to come together to form a United Church organization. The pressure upon the Native Church from without was so great and the work to be done in the evangelization of the countries where they were established was so stupendous that it compelled a union on the part of the churches organized in order to conserve every ounce of available strength and to bring to bear upon the task before them all the force that such union could produce.

The positive contribution of the Conference to the development of independent national Churches in non-Christian lands lay in the strong support which its Reports and Discussions, when they arose, secured from the home agencies. This began to manifest itself at the time of the Ecumenical Conference of 1900 in New York, for which our Conference organization was largely responsible. It then began to be felt, as one expressed it at our succeeding Conference, that the proportions of life

#### Twenty-fifth Anniversary

had been righting themselves and men began to perceive in their common purposes toward mankind and their common love toward Christ and their common faith toward God, a power of union not to be annulled by diverse opinions on subjects which, however important, are yet less important than their common purposes and love and faith. It was this growing conviction, together with the great weariness due to the rivalries and useless waste that have characterized the past, that is constraining the Churches of our time toward Federation and Unity.

The seeds of Unity and Co-operation sown, at the Ecumenical Conference of 1900, were watered and nourished through the immediately following years by this Conference until they bore their rich fruitage at the World Missionary Conference at Edinburgh in 1910, whence there issued such a challenge to the spirit of unity that there was a large response in the speedy organization of the Edinburgh Continuation Committee for the Home Lands and the corresponding Continuation Committees and National Councils in the great Mission Fields of Asia. The visit of the Chairman of the Edinburgh Continuation Committee which was followed by the organization of the corresponding representative Field Committees resulted in the greatest stimulus which the denominational churches had thus far received to merge their separate lives into strong and united independent and self-sustaining national churches.

It may be said in all moderation that these strong representative and national Committees, which are the indirect gift of our Conference to the Mission Fields, by way of the Edinburgh Conference, cherish no higher aim than co-operation in promoting the richest and most fruitful life of the Native Church.

As an evidence of the influence of the Conference upon the attitude of Missionary Societies and Church organizations at home in this vital Church development abroad it will not be without propriety to note some of these deliverances:

The Board of Foreign Missions of the Reformed Church in America adopted a number of years ago the following Minute which later received the hearty approval of the General Synod:

"The establishment of 'one united ecclesiastical organization in each mission field, of the family of Reformed Churches holding the Presbyterian system,' is also an object to which the Reformed Church in America stands fully committed. So long ago as 1875, in adopting a plan of co-operation with the American Presbyterian Church, South, the General Synod made use of the language following:

"We have no desire to see the multitudinous divisions of the Reformed family established and perpetuated in countries now heathen, but one day to become Christian. On the contrary, we would view the



possibility of such a result with profound regret and apprehension, as a crime against the Churches and believers in those lands and a sin against God. We take this position in the full expectation that the establishment of a single national Church cannot be attained without some sacrifice of merely denominational interest, but also in the sure conviction that the opposite principle cannot be adopted and acted out, without a sacrifice of far greater moment—of the interests and prospects of the Church in mission countries—and so wounding and crippling the body of Christ."

The following statement has been made officially on behalf of the American Board of Commissioners for Foreign Missions:

"The American Board of Commissioners for Foreign Missions has repeatedly committed itself to any and every practical plan of co-operation which was within the limits of its financial resources, believing that its work in Asia and Africa is not to build up a church according to any set model, but that it is to co-operate with other Christian workers in the establishment of the living Church of Jesus Christ as the center of power and life and redemption for all men."

The Presbyterian Board (North) adopted the following deliverance, subsequently approved by the General Assembly:

"Believing that the time has come for a yet larger measure of union and co-operation in missionary work, the Board recommends to its Missions in various lands that they encourage as far as practicable the formation of union churches, in which the results of the mission work of all allied evangelical churches should be gathered and that they observe everywhere the most generous principles of missionary comity. In the view of the Board the object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build upon Scriptural lines and according to Scriptural methods the Kingdom of our Lord Jesus Christ. Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed and to which all mission effort should contribute."

The American Baptist Board (North) included the following in a statement of "General Policy," which was approved by the Northern Baptist Convention:

"That to the utmost practical extent there should be co-operation with other Christian bodies working in the same fields. Such co-operation is of special importance in the department of higher education, where students are relatively few and education expensive."

A former President of the General Synod of the Lutheran Church, U. S. A., has made a public statement as follows:

"The Lutherans believe in one holy catholic and apostolic Church. Consequently the divisions of Protestantism are held to be against the teachings, wishes and prayers of Christ and a great obstacle to the growth and blessed influence of Christianity. And while not willing to compromise any doctrine essential and vital, the Lutheran Church would go to the extremest limit that conscience will allow to achieve the glorious end of the union of all true disciples of Christ of whatever name into one unbroken fellowship in a universal Kingdom of God."

#### Twenty-fifth Anniversary

If the Gospel message is correctly epitomized, as it has been by one of the members of this Conference, active and influential, from its organization: "God loves me; Jesus Christ died for me; I must be pure in life; I must live in the brotherhood of love," then surely in the propaganda of such a Gospel we can co-operate in every line of activity and unify our diverging agencies and ultimately unite the Churches of a Mission Field in the common task of redeeming the Christless millions of Pagan lands. And this Conference may well rejoice and be grateful to God for such influence as it has clearly exerted in more recent years upon the development of this important phase of Native Church life.

In reviewing the movements toward Self-support, Unity and Co-operation in the Christian Church during the past Quadrennium, Dr. Speer says, with great force:

"The events of the last two years have made humanity deeply conscious of its unity. Nations have been forced to give up the idea that they could live isolated from the rest of mankind or with the national interests detached from the broad movements of humanity. To the uttermost corner of the world the influence of the European War has extended. Mankind recognizes that it is one body in which each member must suffer or profit with every other member. The common experiences of all men have been so deep and piercing as to eclipse their isolated and partisan experiences. The unity of human history and of human life has asserted itself against all that separates it. These unifying forces have collided with the enterprise of foreign missions. It has always been a movement of co-operation and unity. It has preached the doctrine of the one God and Father and the one Redeemer and Lord of men, and the body and brotherhood of mankind. It has proclaimed the duty of international sympathy and good-will. Even in the midst of the divisions and misunderstandings of war it has preserved the catholic mind and the Christian spirit and has held up before all schisms the loyalty of its unity. The Christian Churches working together in the missionary enterprise confront today both the privilege and the duty of unique service to humanity which needs above all else that principle of service and of unity and of love, of which the enterprise of foreign missions is the purest expression."

### TWENTY-FIVE YEARS' DEVELOPMENT OF THE NATIVE CHURCH IN ANGLICAN FOREIGN MISSION FIELDS

REV. THEODORE R. LUDLOW, CHINA

No cross section of history, drawn within arbitrary limits, furnishes sufficient ground for judging currents of life which bear fruit within that cross section. In the same way, no setting forth of the developments in the Anglican foreign

mission fields during the past twenty-five years would be helpful unless it was preceded by a statement, however brief, of the missionary ideals of the mother churches. In the main, the ideal held by all branches of the Anglican Communion has been the same,—the establishment of an autonomous church; but the interpretation put upon that word “autonomous” and the means used to achieve it, have been diverse. Generally speaking, there have been two lines of thought which, because of their main exponents, we may roughly classify as English and American.

### Theories of Missionary Work

Her insular position as well as the very intensity with which England fought to prevent the Romanization of the church within her boundaries explain why it was that for more than two centuries after the Reformation the whole activity of the church was centered in the British Isles. The Church of England claimed to be a part of the Ecumenical Church; nevertheless, her practice became involved with a particular state and with a particular theory of that state, and this fact has given a national bias to all of her missionary work. The successful revolt of the American colonies startled the English church. Within those colonies had been built up a valid Anglican Church which would no longer have anything to do with royal supremacy or with British nationality. The realization of this was the entering wedge for the restoration of the ecumenical character of the British church. But that restoration has been a slow and painful process. How slow may be gauged by a paragraph taken from a paper written by the Dean of Westminster in 1908 for the Pan-Anglican Congress. He said: “The ideal function of the Anglican Communion is to express and guide the spiritual aspirations and activities of the Anglo-Saxon race.” But that very Pan-Anglican Congress produced a change of viewpoint. It was made up of two hundred and fifty bishops of the Anglican Communion, together with clerical and lay delegates gathered together from all parts of the world for the discussion of questions pertaining to the Anglican Church and its work for the world. This gathering finally clinched the ecumenical viewpoint for all branches of the church; and the consciousness of common purpose and united strength gave a great impetus to the church’s missionary work,—an impetus which brought about a more efficient organization for the advancement of missions in both the English and American branches of the church. But even although this Congress did fully restore the ecumenical viewpoint of the English Church, still its theory and

#### Twenty-fifth Anniversary

method of missions are changing but slowly. The work is still carried on by voluntary societies and not by the church as a whole; and there is still a tendency to put emphasis upon direct evangelism by foreigners, thereby requiring an augmented foreign force and causing an increased amount of foreign influence in the native church. The world-wide vision inspired by this Pan-Anglican Congress of 1908 was still further strengthened by the Edinburgh Conference of 1910.

The other theory of mission work we have roughly classified as American in the broad sense of that term because the Canadian church has been more closely allied to the American Episcopal Church in this respect than it has been with the Church of England. This theory also seeks to secure an autonomous church in the foreign mission field, but by autonomy it means a national development along native lines in the belief that each nation has its own national contribution to make to the world welfare that all of us long for. This ideal is set forth in the American Episcopal Church in the Canon which reads that the Bishop of the foreign missionary district "shall bind himself to be amenable to the Constitution and Canons of the Protestant Episcopal Church until there shall be three bishops resident and by their joint action a national church shall have been organized." A national and entirely independent native church is the normal and expected thing. It is because of this ideal that the American church has made its missionary obligation a national one, has created a national organization to carry out that obligation, and has put the responsibility for the extension of its work upon native Christian leaders upon whose training it is spending large sums in an effort to fit them to assume full responsibility.

Now, let us turn to the mission held itself and see how these divergent, but, nevertheless, constantly converging theories have worked out. It will not be necessary to make a detailed study of all the mission fields of the Anglican Communion, because our purpose is merely to present the outstanding developments; and these it is believed, will appear from a brief survey of four typical mission fields—India, Africa, Japan and China.

#### The Church in India

India is a precious jewel in the crown of British colonial possessions and she is correspondingly guarded. Consequently, mission work is hedged about with various governmental limitations because of the fear of political ferment. The English Church is further handicapped by the fact that it is officially associated with the very power which makes the Indians a

subject people. How close this connection is, is seen by the fact that some of the bishoprics are created and bishops are nominated to them by letters patent issued by the Crown or else by the Secretary of State for India or the Archbishop of Canterbury acting for the Crown. In some cases even the income is drawn from public sources. Moreover, up to 1874 all of the missionary bishops were consecrated in England, they took the customary oath of due obedience to the Archbishop of Canterbury and were regarded as his extra territorial suffragans. Since 1874 the administering of such an oath has been left to the discretion of the Archbishop; but, even so, there has been an instance of the taking of this oath as late as 1890.

Added to these complications with the state, there have been certain other difficulties arising out of the method of conducting the work. The missionary work is carried on by voluntary societies in England and, being voluntary, they have no direct part in either the ecclesiastical or the political government of the territory in which they work. Therefore, even when a great missionary statesman like Henry Venn was able to devise a system of control which would permit of at least a small amount of self-government by the natives, it was inadequate, because the activity of the natives was entirely confined to their own native and local work. It is this situation which the Vice-Principal of Bishops' College, Calcutta, deplored when he replied in the Pan-Anglican Congress to the remarks of the Dean of Westminster previously quoted, and said:

"I wish strongly to demur to the Dean of Westminster's statement. To put it on no higher ground—how could we send out missionaries to call upon Hindus in the name of Jesus Christ to join a communion whose ideal function was to express the aspirations of the hated and domineering foreigner. \* \* \* \* Let us appeal to India by responding to her appeal to us. Respond to the national yearnings and aspirations of the Indians by giving them a national church—a genuine Church of India. Separate the true Church of India from the official Government church which is at the present smothering it. Let it have its own bishops, its churches and missionaries entirely independent of the Government Establishment."

The situation in India shows that a church is not an institution which may be super-imposed by the foreigner. And if any further evidence of that fact were needed, the American church could supply it from its own experience. Twice it has made similar attempts. In 1879 a bishop was consecrated for an independent church in Mexico, but he was obliged to resign five years later because there was no foundation in experience among the people of Mexico upon which to base an attempt to

#### Twenty-fifth Anniversary

carry on an independent church. When, in 1904, a second bishop was consecrated for Mexico, it was as the head of a missionary district of the American Church; and this district is to remain such until such time as the bulk of the church members gives evidence of being able to support and govern an independent church. Similarly, a bishop was consecrated in 1898 for an independent church in Brazil, but in 1907 this work was also taken over as a missionary district of the American Church and for reasons similar to those obtaining in Mexico. A Church, being a living organism, is a growth which must be carefully nurtured into maturity. It must grow up from the native's heart and not down from the missionary's head.

#### The Church in Africa

In view of the diverse circumstances met with by Anglican missionaries in the different parts of Africa, it is not surprising that the results of their efforts have not been uniform. The well-marked physical features of Africa have made communication over a wide area almost impossible, they have tended to produce the 843 languages and dialects of Africa, and have prevented any marked native development along the line of social and economical unification. To these conditions must be added a bountiful nature which renders extensive economic co-operation unnecessary and invites a self-indulgence which is destructive of self-discipline. Political conditions have gravely affected the work here as they have in India. For example, the unwillingness of the British authorities to antagonize the Mohammedans in the north and north-east has prevented practically all missionary work in those regions with the exception of the work among the Kopts and Abyssinians. The result is that North Africa has already succumbed to the lust and superstition of Africanized Mohammedanism. The danger now threatens Equatorial Africa. In East Equatorial Africa it threatens the splendid industrial work being done by the University Mission in Nyasaland; and even more seriously threatens the wonderful self-supporting and self-propagating church with its 70,000 converts which has been shepherded by the spiritual genius of Bishop Tucker and his 2,000 native ministers. In this mission, the plan has been followed from the beginning of making each individual responsible for the propagation of the Gospel; and the result is that native evangelists, schools and churches are all maintained by the natives themselves. Self-support and self-propagation there are in good measure, but of self-government by natives there is practically none, and that, too, in the face of a

threatened Islamic invasion. The work in Uganda is carried on under the guidance of individual English Christians formed into a voluntary society and acting independently of the church, although with the fullest sympathy of the heads of the church. And now when the whole force, organization and generalship of the whole church ought to be behind the work in Uganda, so as to enable it to beat back the tide of Mohammedanism, it is not there. The situation is grave, because of the lack of experience in self-government on the part of the native converts.

But self-government in Africa is a hard thing to obtain—as witness the experiences of the Anglican Communion on the west coast of Africa and Sierra Leone, Liberia and Nigeria. West Africa gave the first native convert to the Episcopate when Samuel Crowther was consecrated Bishop of Nigeria in 1864. This was done at the suggestion of Henry Venn who was then the Secretary of the Church Missionary Society and was led to make the suggestion because of the fine self-supporting and self-propagating spirit which the West African Church had shown. However, serious weaknesses unfortunately developed and after several years' delay there was a radical reorganization. Three European clergymen were sent to West Africa to act as "Leaders" while Bishop Crowther was still to exercise Episcopal care. This step caused an outburst of opposition in the native church itself and this seemed to make for the health of the church, for, after several congregations had left the church, the rest of the members rallied to the support of the work and ever since then the mission has been flourishing under European leadership assisted by two native suffragan bishops.

Liberia has been a disappointment almost from the start. As long as the power lay in the hands of the American immigrants or their descendants, all went fairly well, but after that, inaction, lack of initiative, and crude methods weighed more and more heavily upon both country and church. In 1885 after the country had proved to be the burying ground of so many white men, Bishop Ferguson was consecrated as Bishop of Liberia and struggled on practically alone until his death. The work has barely held its own and has not touched the tribes of the interior. It does not constitute an altogether creditable chapter in the history of the American Episcopal Church, and it is the desire to remedy this state of affairs that has led the President of our Board of Missions to undertake a trip of inspection. He is now on his way to that country and we are praying that under God's blessing a new day may dawn for Liberia as a result of his trip.

#### Twenty-fifth Anniversary

A brighter page appears when we turn to Sierra Leone. The church here, made up originally of a colony of freed slaves, had become financially independent and largely self-governing by 1877. This had been achieved by much the same methods as those used in Uganda,—by putting the burden of self-support and self-propagation upon the converts right from the start. The result is that these West African Christians today are doing a valiant work in stemming the Mohammedan tide in the interior. Moreover, they contribute \$100,000 annually for church purposes, and administer their own affairs under a regular Diocesan Constitution, but with an English bishop still in authority, and with no apparent prospect of an immediate change.

South Africa is the oldest, best-occupied and best-Christianized of the African mission fields. But the country, like India, is ruled by a foreign people and the problem of assimilating the whites and the blacks,—the latter outnumbering the whites four to one,—seems well-nigh insoluble. This is true politically as well as ecclesiastically. Cape Town has extended the franchise and a measure of self-government to the natives, and other districts are clamoring for the same privileges. It is natural then that there should be a similar movement looking to the securing of ecclesiastical self-government, for the blacks in this section of the country are ambitious, prosperous and adaptable. It has been proposed to meet this situation by a racial episcopate with black bishops for black people. Against this proposition it has been urged that a racial episcopate will tend to create castes,—that the two races need each other. The one new in the faith needs the stabilizing example of the older member and the latter needs the invigorating viewpoint of the recent convert. Unfortunately, the whole problem is most unhappily complicated by a lack of co-operation between the Anglican Missionary Societies at work in the field, and furnishes another illustration of the decided disadvantage of having mission work carried on by volunteer groups rather than by a body representative of the whole church.

#### The Church in Japan

After an example of inharmonious action, it is refreshing to turn to a mission field where not only different missionary societies, but even different nationalities, are working together for the well-being of the native church. Japan is such a mission field and the present united effort in that land is due largely to the late Bishop Bickersteth of the Diocese of South



Tokyo. As a result of his efforts, the Nippon Sei Ko Kwai or Japanese Holy Catholic Church was formed and has possessed since 1887 its own Diocesan and General Synods, and its own Constitution and Canons, to which all of the clergy, both native and foreign, are subject. The Japanese have borne their part well in the transaction of business and in administrative responsibility so far as that has been intrusted to them, but the church is very weak in self-support. The Japanese ascribe this to the lack of a Japanese bishop. They resent the making of a mere ability to raise a certain sum of money a test of fitness to be governed by one of their own people; and argue that the Japanese Government, which now looks slightly askance at a church whose chief representatives owe allegiance to Foreign governments, would change its attitude if one of its own subjects was given full power. To these arguments Bishop Bickersteth replied in 1895:

"An episcopate which was wholly supported by foreign subscriptions, and the nomination to which would consequently remain in foreign hands, could not be counted as really indigenous, because the See was held for a time by a Japanese."

And today, twenty-three years later, the church is still without a native bishop.\*

In this situation there seems to be a certain element of mistrust on both sides. The Japanese with their ultrasensitive national consciousness seem to feel that the whole thing is merely a scheme to keep them in leading strings. They thereby lose sight of a maxim which they themselves would be the first to apply to their own army,—that he who would command must first obey. But, on the other hand, is there not a similar distrust implied in the attitude that says that the nomination to the episcopate must remain in foreign hands in toto as long as it is wholly supported by foreign subscriptions? In the absence of any evidence of bad faith in the matter of the lack of self-support, such a plan of procedure makes impossible the very thing desired, namely, a sense of responsibility which will eventually lead to self-support.

And it would seem that the Japanese have not had a very great chance to secure that full sense of responsibility. A brief glance at the Canons is suggestive. Canon IX which specifies the make-up of the Standing Committee of the Dis-

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\*Since this paper was written, both Japan and China have taken steps to meet the urgent need of native bishops. Bishop Boutflower of the English District of South Tokyo has resigned so as to make way for the election of a Japanese bishop: and in China, Archdeacon Sing has been elected Assistant Bishop in the District of Chekiang.

#### Twenty-fifth Anniversary

trict, the body that stands next to the bishop in authority and in place of him during his absence,—that Canon says:

"The representation of Japanese and foreigners on the Standing Committee shall be as far as possible equal."

And the important Canon governing the missionary activity of the native church says:

"There shall be one board representing the whole of the Nippon Sei Ko Kwai, called the Board of Foreign Missions, consisting of all the bishops of the Nippon Sei Ko Kwai having jurisdiction in Japan, and two treasurers and one secretary to be elected at each regular meeting of the Synod."

In the case of the Standing Committee, power is equally divided between the Japanese and the foreigners. In the case of the Board of Missions, the Bishops, at present six in number, are all foreigners, one of the treasurers is a foreigner and that leaves just two Japanese out of a total Board membership of nine. There would seem to be little chance for the native workers to secure real training in the bearing of responsibility under such regulations. True, the Synod of 1907 decreed that when six or more self-supporting congregations with clergymen of their own could produce evidence of their ability to pay one-third of a native bishop's salary, then such congregations might petition the Synod for permission to form a separate diocese and elect their own bishop. But even that contingency seems remote as Japan is one of the most backward of all mission fields in the matter of self-support, and even if that condition should be met, there would still be the problem of securing a man properly trained in handling the responsibilities of government.

#### The Church in China

The Anglican mission work in China presents what is probably the most far-reaching attempt to solve the problems of self-support, self-government and self-propagation than can be found in the work of that church within the last twenty-five years. This attempted solution represents the development of twenty years of negotiation and consultation between the English, the American and Chinese leaders, aided since 1911 by the active and hearty co-operation of the Canadian Church. It represents a degree of co-operation between the branches of the Anglican church that would have been thought impossible a few years ago. For example, it was not until 1908 that, largely through the tactful skill of the Bishop of Shanghai, a Concordat was signed by the English and American church settling a controversy which had raged since 1857 concerning the overlapping of jurisdictions in China. The first Conference concerning the possibility of creating a

native church was held in 1897, but it was attended only by the bishops of the English and American churches. It was not until 1909 that a real representative gathering was held. The Conference of that year was made up of six English and two American bishops and fifty-one delegates, more than half of whom were Chinese. It adopted a tentative constitution and Canons to be submitted to all the diocesan Synods in China as well as to the home churches for ratification. In 1912, all of the necessary ratification having been given, a second Conference was held which formally adopted the Constitution and Canons and on April 26th, 1912, the Tsung Hua Sen Kung Hwei or the Holy Catholic Church in China came into being. The composition of this final Conference is interesting as indicating the different nationalities, parties and temperaments which united to make a national church possible; and also as indicating the degree of freedom enjoyed by the Chinese in forming their own church. There were seven English and three American bishops sitting in the House of Bishops, and in the House of Delegates there were forty-four Chinese and twenty-seven foreign delegates elected by the various diocesan Synods. The degree of freedom is further evidenced by this incident. There were a number of foreign workers in China who felt that the name Holy Catholic Church, chosen almost unanimously by the Chinese delegates, was an unfortunate affront to other Christian bodies, and moreover, that it was narrowing to the Chinese themselves because the characters chosen are the same as those used in a verse in the Apostles' Creed; but, although the title was personally distasteful to these workers, they accepted the decision of the majority, feeling that this was a question to be settled by the Chinese themselves out of their own future experience.

The heart of this attempt to secure a national church for China is contained in Canon III, for it links together and makes inter-dependent the three problems of self-support, self-government and self-propagation. When the national church was being formed the marked disadvantages of voluntary missionary societies were avoided upon the advice of the Foreign Secretary of the American Church. Instead of providing for a voluntary society, the First General Synod, in April 1912, laid down as a fundamental principle that the organized church should, in its corporate capacity, undertake the work of propagating the Gospel and the following resolution was passed:

"WHEREAS, It is essential to the spiritual well-being of the Tsung Hua Sen Kung Hwei that the principle of obedience to the last com-

#### Twenty-fifth Anniversary

mand of our Divine Lord to preach the Gospel to every creature be accepted by the church in its corporate capacity.

*"Therefore, be it resolved,* That the Board of Missions of the Tsung Hua Sen Kung Hwei be established and to this end a committee be appointed to draft a Canon concerning such Board of Missions."

This Canon, now known as Canon III, was presented and adopted at the Second General Synod in 1915 and its main provisions are as follows:

"Section I. The church acknowledges that responsibility for missionary work rests upon every member of the church, and upon the whole church in its corporate capacity. In order more effectively to discharge this responsibility, there shall be a Board of Missions of the Tsung Hua Sen Kung Hwei.

"Section II. (b) The Members of this Board shall be three bishops, three Presbyters, six laymen, together with the three officers of the Board of Missions. These fifteen members shall be elected by the General Synod at its triennial meetings."

Since the election of these fifteen members is in the hands of the General Synod, its composition at the time when these members of the Board of Missions were first elected is of material interest to us. The House of Bishops was composed of one Canadian, three American and seven English bishops, while the House of Deputies had one Canadian, six American, fifteen English and forty-seven Chinese delegates. The Canon provided that the General Secretary, who is the Executive Officer of the Board of Missions, should always be a Chinese, so that position on the Board was assured; but in addition to that one, nine other Chinese were elected together with five foreigners. Therefore, the vital part of the new national church—the support, propagation and governance of its own mission work is in the hands of the Chinese. Grants of men and of money may be made to it by the mother church, but the sole responsibility of the Chinese remains, as appears from the following resolution passed in 1915:

"The responsibility for the new missionary district (Shensi) is borne entirely by the Chinese Church, which hopes to appoint a Chinese bishop in a few years for this work. But the Board of Missions would welcome foreign missionaries as workers in the diocese and grants from its mother churches toward their support, on condition that such grants be made to the Board of Missions and that appointments be made by that Board; and further, that such missionaries be under the Episcopal authority of the missionary diocese."

And the same Synod of 1915 passed the following resolution:

*"Resolved,* That in the opinion of this Synod the time is not distant when it may be advisable in the highest interests of the Tsung Hua Sen Kung Hwei that a Chinese priest should be raised to the episcopate, either as assisting bishop in an existing diocese or as a bishop in charge of a missionary district; and further,—subject to such

Canons as may be enacted,—in the opinion of this Synod, when such priest has been duly elected, the General Synod of the Tsung Hua Sen Kung Hwei is the proper body to confirm his election, and the bishops of that church should proceed to the consecration of the bishop-elect."

Thus has the Chinese Church taken upon its own shoulders responsibilities for future self-government and self-propagation, although it is still dependent upon the mother churches for financial grants which are chiefly needed to support the foreign workers and to keep up the large institutions which are necessary aids to the further edifying of the church.

#### **Problems and Developments**

Let us now briefly summarize the problems and developments which have appeared. India, Africa, Brazil and Mexico all proclaim that it is impossible to superimpose a foreign church upon native Christians. There must be a slow and painful growth from the bottom upward so that when finally native leaders are put in charge of the church they will have passed through the same experiences as their own people,—they will have learned responsibility by bearing it, and will not be so far removed from their own people as to be out of touch with them educationally, morally and spiritually. They will have proven their ability to obey before being given full power to command.

Japan teaches us that the full development of self-support will not be obtained without a corresponding development in real self-government. A degree of self-support is most desirable as an evidence of good faith, but it must not be made a *sine qua non*. The venture of faith must be made and the feeling of responsibility for self-support must be created largely out of the experience of self-government. That is a critical and difficult step for the Episcopal Church to take. It clings tenaciously to its venerable episcopate, but it is coming to recognize the need of care lest it make the episcopate seem to be more precious than the Gospel itself. It gives the Gospel to the people and invites them to interpret it in accordance with their native genius; and if the episcopate is as divine and vitally necessary as we believe it is, that is all the more reason why the native church should have it. We are coming to have a larger conception of the episcopate as divine because it is history-making and not merely because it is history-made.

Such mission fields as India, Africa and possibly Japan bring to the front national and racial differences. As sharp and bitter as these differences are, surely this world war is teaching us something that we ought to have learned on the

#### Twenty-fifth Anniversary

mission field. The nationalism that existed as a thing in and for itself has passed. Nationalism must still play its part in world reconstruction, but it must be a contributing and not a self-seeking part. The nation must take its place along with the family as a convenient and necessary unit for the training of citizenship,—a citizenship which recognizes its local loyalties and duties as essential parts of its training for a great world-wide task. Therefore, the native church must be comprehensive as to races, for the racial problem will never be settled in any other way. And the only way that comprehensiveness can be secured is by inspiring the native church with zeal for the speedy accomplishment of the Kingdom of God. The only way in which national and racial barriers will ever be burned away will be by the presence of such a flaming sense of duty to a higher ideal that the lesser loyalties will be shriveled up. Devotion to missions, therefore, is the particular need of these fields. Without it self-support and self-government are useless. A native church which seeks independence and even offers proof of ability to support and govern itself may nevertheless soon die because it has sought that independence by reason of national pride or racial consciousness. A native church proves its readiness for independence when it seeks that independence not for its own sake but because it wishes to use it for the accomplishment of the common task. It is only so that such a challenge as Islam offers will be met, and it is only so that racial differences will be snuffed out.

To these developments in the field, must be added the outstanding fact of a fresh realization by the mother churches of their ecumenical character and a consequent coming together of all branches of the Anglican Communion for the better accomplishment of their world-wide task. This realization could not be better expressed than in the words of the General Secretary of the Missionary Society of the Canadian Church when he says:

"The policy of our Board of Management, broadly speaking, is to acquiesce in, endorse and forward, to the best of its power, all policies in regard to the organization and self-government of native churches which receive the endorsement and approval of the Anglican Communion as a whole in the field or fields concerned."

The advantage of this world-wide co-operation can scarcely be over-estimated in view of the nature of the work. All over the world are scattered communities, which, for the purpose of efficiently spreading their life, must be orderly within and orderly among themselves. Such co-operative effort is vitally necessary to the conservation and utilization of the lives

transformed by Christ, in order that they may be compact and irresistible in the face of the common danger of engulfing heathenism. By it the native church, becomes not a child walking alone into the darkness, but one of a band of brothers fighting shoulder to shoulder against a common foe, each ready to shed his blood and treasure in the defense of every other brother and all contributing to the accomplishment of the common cause,—The establishment of the Kingdom of God.

### DISCUSSION BY MISSIONARIES

REV. LEWIS HODOUS: (Foochow, China). The last ten years in China have been significant for their union movements. We have organized there something like sixty different union institutions. Of these eighteen are theological schools or seminaries. Now this work has been made possible by the background which this conference has furnished. I am sure that without that background and without that preparation these union institutions could not have been founded. And not only the founding of them, but after they are founded, to manage them and administer them, this body has helped a great deal.

But you have also helped us in preparing the missionary who comes to the field. You know that the early men who came to China were men who gave themselves to the study of the language, customs and religion of the people. They had to do it; in fact, sometimes they had nothing else to do. The generation that followed found itself overrun with work, and as a result of this, language and other lines of study became a great problem. Now, with the influence of this body in fostering language schools new missionaries are coming out to China with a new attitude both towards the Chinese, and towards the language. The several language schools which have been established like Peking, Nanking and Canton make it possible for men to study and in a shorter time get the language better than they used to in the days gone by.

I should also mention in this connection another union institution, the Shanghai American School. This is a real American school for the children of missionaries in China, and is a model to the schools of the Far East.

But perhaps the most significant work with which this body is connected is that of the China Continuation Committee. You have heard tonight how this Committee traces its connection with this body. It has done great work in China. Just

Twenty-fifth Anniversary

take the matter of statistics, with Mr. C. L. Boynton of that department. Take the matter of evangelism. We have had a real experience of united effort in China. The Churches in China united in a Week of Evangelism,—not meetings, but every member went out and tried to do what he could in his own neighborhood, to win the people to Christ. This was made possible by the Continuation Committee. The Continuation Committee has been made possible by this body.

REV. GEORGE W. WRIGHT (Philippine Islands). I have felt through this day that this is the place to come and study the problems of foreign missions. I think you know a great deal more about them than we do. We want to thank you for your sympathy, and that means a great deal when you are nine or ten thousand miles away from home. We feel we have that sympathy. We want to thank you for your mutual acquaintance. If it is pleasant for you, it is delightful for us. It means unity. And, no matter whether the foreign field has pushed this conference and the words it represents into unity, or whether this company has pushed us, let both of us keep on pushing until absolutely it shall be impossible for union movements to go backward.

We want to ask you for a Far Eastern Conference. We have in our Evangelical Union in the Philippine Islands a committee that is trying to get in a Far Eastern Conference. This is where it should originate. I will tell you why we want it. We want it first for inspiration, that the work of the Gospel of Christ may go on as it never has gone before. We want it, second, for mutual understanding, that you may tell us what we do not know. We want it for international reasons. No matter where we come from, we are all out of the Far East, and the work and the inter-relations of all those countries should be studied as one problem. And if you can come bring the President with you after he gets over his business with Congress, and any splendid man that stands for Christianity and for far-seeing statesmanship.

O. R. AVISON, M.D.: (Korea). I speak from the experience of twenty-five years, because I attended the first meeting of this Conference twenty-five years ago. I came from Canada from the Canadian Methodist Church, to apply for appointment under the American Presbyterians, and to show the people that there was a chance for union right then. I asked Dr. Ellenwood if he could make a good Presbyterian out of me, and he said he didn't want to, because he would rather I would take some Methodist fire over to Korea. I had one hope when I offered myself to the Presbyterian church, and



that was that in some way God would use me, possibly, to stand in the breach and bring about some form of co-operation or unity.

Now, when the first speakers spoke twenty-five years ago, they offered apologies always, for saying anything about union. Someone has said tonight that the push for union came from the field, but I want to say for your encouragement that those who made the push for union on the field could have got nowhere had you and the Boards not been ready here, to listen to their plea and back them up, and that the fight for union on the field could never have been successful had the union idea not got so big and strong among the Boards here. And I believe that that spirit of union given from the fact, as one gentleman said tonight, that you met here and got acquainted; and that after apologizing for a few years, you got to feel that union would be all right after all; and so when we made our plea for union you backed us up.

But you have got lots to do yet. Union is not completed in Korea. We have some people who do not believe in it, and we cannot get through by ourselves. But we are feeling, that this thing, started twenty-five years ago, has been growing all the time towards the climax, a climax which is not going to be so far away.

When I was here three years ago I said to the Canadian Presbyterians and the Canadian Methodists, "I started out twenty-five years ago by leaving the Methodist church to get into the Presbyterian church, and now you are just about to unite;" and within five years the Methodists will all be Presbyterians, or the Presbyterians all Methodists—I don't care which—and I will be back in my own fold.

## THE CONFERENCE AS A MEANS OF SPIRITUAL POWER

REV. R. P. MACKAY, D.D., TORONTO

The Conference has been of so great value that it may be scarcely an exaggeration to speak of it as most important of all the gatherings of the year. It certainly is amongst the greatest even in this age of conferences. It has been a great privilege to have been a sharer in its fellowship, atmosphere and deliberations. I wish to say three or four things about it as a means of spiritual power.

### 1. It Has Been the Gospel in the Concrete

A certain professor advises his students in preaching from the Bible to especially use the three synoptic Gospels because

#### Twenty-fifth Anniversary

there we have the Gospel in the concrete. The living Person moves before us; a man amongst men. Professor Stuart Blackie meant the same thing when he said it was better to adorn the walls of the imagination with portraits of great men than to store the memory with the best thoughts of literature or with texts of Scripture. It is the power of personality, in touch with the concrete. Henry Churchill King says "We get most good from association with the best" which is the same thought.

Here we have had that privilege in a remarkable degree. For twenty-five years there have been assembling chosen men from almost every communion on this continent, and occasionally from other continents,—men who were living Epistles, impersonations of the Gospel of Jesus Christ. At the very beginning amongst the founders of the Conference, one recalls such men as Dr. Ellinwood, Dr. Cobb, Dr. Gillespie, Dr. Judson Smith, Dr. A. C. Thompson, Dr. Duncan, Dr. Mabie, Dr. Barbour, Dr. Capen, Dr. Martin, Dr. Ashmore, and many others. All were not equally gifted but all were chosen vessels, recognized as Christian leaders and especially in missionary thought and life.

If asked which of them impressed me most, which appealed most powerfully and to whom the heart gave most ready response I think I would select two, Dr. Cobb and Dr. Ashmore.

Dr. Cobb was to me very attractive, a man of quiet dignity and strength, who combined to a singular degree the intellect of the statesman with the tenderness and sweetness of the saint, a man who lived in the presence of the Unseen, who carried with him the flavour of the Christ. When Moses came down from the mount his face shone, which one likes to think of, but he also had the tables of the law in his hand. They belong to each other, and Dr. Cobb had both.

Dr. Ashmore was a man of kindred spirit, but more intense. Whenever he spoke his message was like a trumpet blast. His whole expression suggested consecrated energy, a man who had implicit confidence in his message. I can remember him, as if he were looking on a scene in China still vividly before his eyes, describing old people coming together for worship, one leaning on his staff, one led with hand on the shoulder of another, all too late for an education, but not too old to be anointed with the Holy Ghost and to receive the blessings of the Gospel into their hearts and lives. He was impressing us with the fact that it is a Gospel for all—whosoever will may come.

But it seems invidious to specify individuals amongst many so richly endowed, filled with the knowledge of His will in all wisdom and special understanding. It was the missionary spirit in the concrete. Even to call to mind a succession of such examples is to feel encouraged, uplifted, and washed in a better moral air. If that is true of reading about them, how much more the privilege of acquaintance and fellowship.

## 2. The Spirit of Unity

I wonder if that spirit of unity for which the Master prayed was ever more beautifully illustrated than in these conferences? Here were men representing fifty or more sections of the church of distinctive views, discussing problems upon which there is always room for diversity of judgment, and yet not in twenty-five years can I recall an angry word nor other discourtesy in thought or expression. There was always perfect freedom and frankness, yet always perfect love. The unity of the spirit in the bond of peace, one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

That spirit of unity began early to find expression not only in sentiment and address, but in co-operative action. It has steadily grown until almost every Board is more or less intimately associated with other Boards in work that could not be as well done if at all without such co-operation. That is true in evangelistic, and educational and medical work, in missionary survey, in literary work, amongst Anglo-American communities. There has grown a recognition and a degree of mutual confidence between different churches, such as a few years ago would have been deemed quite impossible if not quite immoral as some would say.

It has been a quiet, unconscious development, without pressure but surely a result of the presence of that same blessed Spirit who at the beginning brooded upon the waters and brought order and organization and life out of surging chaos and confusion and death.

The Master in this way is steadily if imperceptibly realizing the answer to His own prayer "That they all may be one." We thus not only got nearer to each other, but nearer to Him who is the centre of all and can say with the Psalmist, How good and pleasant it is for brethren to dwell together in unity.

## 3. Universal Sympathy

One could scarcely be present at these conferences discussing problems and principles of universal application, hearing testimonies from every land and clime, as to the triumphs of grace, and yet remain narrowly sectarian. One sometimes

absolutely forgot to which Board he belonged, and I personally never did come to know to which Board many of these men belonged. They were all one in Christ Jesus. It was a real communion of saints, a common Master, common discipleship, common interests, common service, and a common object in view,—the city which hath foundations, whose builder and maker is God.

I recall one address or Bible reading given by Dr. Cuthbert Hall ten or twelve years ago on the mental attitude and spiritual vision of the Apostle Paul. He described the Apostle's recognition of the unity of the race and the brotherhood of man. "God who made the world and all things therein, hath made of one blood all nations of men to dwell upon the face of the earth, and hath determined the times before appointed, the bounds of their habitations, that they should seek the Lord if haply they might feel after Him and find Him, though He be not far from any one of us, for in Him we live and move and have our being . . . for we are His offspring."

Through familiarity we have in our day lost something of the grandeur of that thought, the unity of the whole race. It is taken for granted as a truism, and yet how slightly it has gripped the consciousness and the conscience of the Church. But think of the Apostle in his time rising to this universal fellowship! All one family, all our brethren, made of one blood, children of the same Father called to become heirs of the same glorious inheritance, for there is no difference. That was Christ-like.

What difference did it make to Jesus whether a man was white or black, born in Europe or Asia or America? He is a member of the one human family whom He came to save and for whom He died.

Well, these Conferences, discussing matters relating to all lands, little by little helped to climb up to the Apostle's thought and take our stand along side of Jesus Christ and look out on the world through His eyes, see men as He saw them.

Then in the light of that great thought all manner of subjects were discussed, but all related to the great central truth, the unity of the race and thus related to each other. What a variety of topics have been passed in review in these twenty-five years! Look at the program in our hands, and multiply it by twenty-five, and you will then see the multitude variety and a variety I think chiefly due to the wonderful fertility of Mr Grant's mind, who from the beginning has been the man at the wheel.

Of course many of these subjects have been recurrent and will turn up again and again. Some of them are perennial.

The Conference recognizes its own limitations, is modest enough to believe that finality has not been reached, and that generations coming after will have some contribution to make to all that went before. There will be changes, new applications, new methods, but the purpose will ever be the same, the discipling of all nations, the Gospel to every creature.

It has meant more than any of us can quite realize to have stood side by side with the Master facing this universal commission wrestling with its problems, and catching His spirit. These discussions went home with us and found expression in the daily routine of offices and Boards. Helmholtz, the great physicist, said that his greatest discoveries came to him not in the laboratory but when he was walking perhaps on a country road with mind free and unconstrained. But the real birthplace of his discoveries was the laboratory. They came to the surface and registered themselves afterwards. So these Conferences cannot be estimated by the reports published, valuable as they are. It is necessary also to take into the reckoning all the outcome afterwards in thought and action originated in the laboratory of this Conference.

#### **4. It Magnified and Glorified the Cross**

But with the thought of the unity of the race was associated in the Apostle's mind that other thought, one Gospel for all. "I determined to know nothing among you save Jesus Christ and Him crucified." In accord with the Master's own word: "I, if I be lifted up, will draw all men unto me." "I am the Light of the World." "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

What a wonderful Saviour He is that can meet the needs of such a world as this! Every new appreciation of the vastness of the world and its needs shed new light upon the power of the Cross. Every new revelation of the immensity and difficulty of the problems the Church has to face also compels the conviction of the Omnipotence of that Saviour who can satisfy the need of every living thing. Every triumph of grace reported confirmed the assurance that the task is not too great for Him who is the Light of the World. "The blessed and only Potentate, King of Kings, and Lord of Lords, Who only hath immortality, Who dwelleth in Light which no man can approach unto."

I spent a few weeks ago a Sabbath with a minister who is an astronomer. He has taken, it is said, some of the best photographs of the sun ever taken in America. I asked how long an exposure is allowed for a photo of the sun. For an ordinary photo, he said the exposure is about one-tenth of a sec-

#### Twenty-fifth Anniversary

ond, but for the sun the exposure was one ten-thousandeth of a second. He then described how such an infinitesimal portion of time can be measured, how the light admitted through a small aperture was distributed over a large area; then how a very small slit in a bar was passed over the aperture more rapidly than the eye can see, and the ray of light that penetrated that almost invisible slit during that rapid transition was sufficient to produce a photograph of the sun itself. Does that not suggest the possibilities of Him Who dwelleth in light which no man can approach unto? Such infinite resources cannot be exhausted. He can reproduce His own likeness in all hearts in the world. That is Paul's conception—a race made of one blood, built on one plan and one Gospel adequate for all, Jesus Christ the propitiation for our sins and not for ours only, but for the sins of the whole world.

#### 5. It Stimulated Prayer.

The Conference was not intended to be a prayer meeting in the ordinary sense. It was not directly a place for exhortation, nor for the deepening of the spiritual life, but it was all these. Sometimes the desire was expressed that the program might profitably be less crowded and more time given for periods of devotion. Whether or not more time on the program for prayer would have been profitable, there is no doubt that the spirit of prayer was here and the nature of the discussions promoted that spirit of prayer. At one time John Nelson, a friend of John Wesley, heard an unfavorable comparison drawn between Wesley and another pulpit celebrity of the times. Nelson replied in defence: "But he has not tarried in the Upper Room as Wesley has done." The Upper Room atmosphere was here. Allow me to suggest three ways in which that was true:

(1) The vastness of the work to be done, of the fields to be occupied and the difficulties to be overcome, compelled the conviction that these things are not within the possibilities of human powers, however gifted. They could be accomplished only by supernatural instrumentality—"Not by might, nor by power, but by my Spirit, saith the Lord." Prayer only could bring it to pass. Who more helpless and hopeless than the little band of disciples sent out to conquer the world—sheep amongst wolves! Yet they were sent out and with but one weapon—prayer, and the promise that in answer to prayer His presence and His power would be with them until the end. The disciples did not know the world as well as we do, but they did know enough to realize their own insufficiency. Does anything so quickly bring us to see our own helplessness and the need of God's power as a world-sur-

vey of the world's condition and needs today? Prayer brings the Omnipotence of God into the conflict.

(2) The Conference stimulated prayer by giving new visions of God's power and goodness. Every new conversion, every triumph of grace, every instance of prevailing prayer, every statistical table reporting a rising tide, excites faith, and expectation and prayer.

On the wall of an old Egyptian temple is seen the following inscription written by some priest of long ago: "I am He Who was and is and ever shall be, and my veil hath no man lifted." On the opposite wall someone who had found his way into a later and richer faith wrote the words: "Veil after veil has been lifted and ever the Face is more beautiful."

That was the experience at these Conferences. Veil after veil has been lifted. New revelations of power and love and faithfulness have ever added to the beauty of that face, and it always excited the desire to see more. "God who hath caused the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

I remember that saintly man, Dr. A. C. Thompson, rarely with us, and only in the early years of the Conference, quoting an old legend that somewhere in the Orient there was a mountain so high that any man who climbed to the top could hear the angels sing. It seemed as if he had himself got pretty near the top, and in all of us it created a soul-thirst and a silent cry that our eyes might be opened and our ears unstopped.

(3) It gives prayer a great and propelling motive. World missions claim the best that is in us, and thus prayer is stimulated. It analyzes and classifies and stratifies the elements that enter into motives and the largest and most Christ-like takes the first and highest place. Many things that engage thought, and even enter into our prayers drop out of sight as too insignificant to receive attention when the larger world view gets recognition. One hears David Livingstone in the heart of Africa divesting himself of everything and writing in his journal: "My Jesus, my King, my Life, my All. I again dedicate my whole self to Thee." What cared he for the trifles that engage so much the attention of half-hearted disciples? It was no longer saying prayers with him, his whole life became a prayer. Well, in these Conferences there were moments of silent consecration and intense longing for the larger blessing and more unreserved surrender.

#### Twenty-fifth Anniversary

These men, many of them have gone, and know now what it all means, as we cannot know. We reverence their memory.

For all the saints who from their labors rest  
Who Thee by faith before the world confessed,  
Thy Name, O Jesus, be forever blest,  
Allelujah.

O, blest communion, fellowship divine,  
We feebly struggle, they in glory shine;  
Yet all are one in Thee, for all are Thine.  
Allelujah.

#### MESSAGE FROM THE FEDERAL COUNCIL OF CHURCHES\*

The following message of thanksgiving upon the occasion of the twenty-fifth anniversary of the Conference was received from the Federal Council of the Churches of Christ in America. It was signed by Frank Mason North, President; James I. Vance, Chairman of the Executive Committee; Albert G. Lawson, Chairman of the Administrative Committee; Wm. I. Chamberlain, Chairman of the Committee on Foreign Missions; Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill; Charles S. Macfarland, General Secretary.

NEW YORK, January 16, 1918.

*To the Foreign Missions Conference of North America, in session at Garden City:*

DEAR BRETHREN:—The Federal Council of the Churches of Christ in America desires to convey to the Foreign Missions Conference of North America a message of thanksgiving upon the occasion of the Twenty-fifth Anniversary of the Conference.

The earliest practice of comity, co-operation, federation and unity on the foreign mission field, its influence upon the home boards and upon the churches, and the atmosphere created and practical measures pursued by the Foreign Missions Conference, were developing the same spirit of unity which brought into existence the Federal Council of the Churches of Christ in America.

No reports have brought greater hope and encouragement to the Quadrennial Sessions of the Federal Council than those of its Committee on Foreign Missions which have been gathered in considerable measure from the records of the Foreign Missions Conference.

The Federal Council has assumed that the Foreign Missions Conference is the natural body to serve, not only the mission boards, but also the churches, in the work of co-operation and federation in foreign missions, and in this respect its work is similar to that of the Federal Council. The Federal Council has sought to become a medium through which this rapidly growing phase of foreign missions may be emphasized and urged upon the churches as one of the influences in the development of unity among the Christian forces in our own land. It is the hope of the Federal Council that it may serve the Foreign Missions Conference in this cultivation of the home churches, a service which can hardly fall into the danger of duplication or overlap-

\* Although this message did not reach the Conference until the next day, it is included in this report of the Celebration of the Twenty-fifth Anniversary.



ping, but in which the Federal Council seeks the co-operation of the Foreign Missions Conference.

In this hour, when the Christian service and Christian faith are brought to the severest test, the Federal Council invites and welcomes the deepest sympathetic relationship with the Foreign Missions Conference in the task, now so significant and serious, but full of opportunity, of unifying our religious forces for the strengthening of the nation in its world mission. It is the hope of the Council that these two bodies, one representing Christianity at work in the world field, and the other in the home field, shall, with the mutual consciousness of their spiritual unity, be enabled so to perform their tasks as to develop this unity in practical service in both fields, each strengthening the other.

On motion it was voted that the message from the Federal Council be suitably acknowledged.

### RECOGNITION OF THE SERVICES OF WILLIAM HENRY GRANT AS SECRETARY OF THE CON- FERENCE FOR TWENTY-FIVE YEARS

CHAIRMAN DE SCHWEINITZ: I wish at this time to recognize Dr. William I. Chamberlain, the vice chairman of the Committee of Reference and Counsel, who, in the name of that Committee and the name of this Conference, has an important matter to bring before us.

DR. CHAMBERLAIN: We are very familiar with the statement that no institution is absolutely dependent upon the life of any one man, but, like many other generalizations, we are thinking tonight that this one has its exception. Happily we have in our Conference still those who were active and potent in its organization and, throughout all its years, in its continuance and in its influence, but still more happily we have with us one here tonight who perhaps more truly than any other incarnates this Conference and whose life has been a little more closely associated with its commencement and with its regular continuance than the life of any one man. I refer to one whom we have already recognized in this very brief reference, Mr. William Henry Grant.

We have felt that we could not let the occasion go by of his withdrawal from active relation with this Conference without some remembrance of it, and therefore we have made a memorial of that service. I hold in my hands a book which is a triumph of the bookmaker's art. A great deal of skill and a great deal of time have gone into the making of this book. But its covers do not in any way approach the value of its contents. Between these two covers there are about

#### Twenty-fifth Anniversary

one hundred letters. They are letters written by Mr. Grant's friends who have been associated with him through a good many years, some through all of them; and they speak of a number of things. They make reference to happy fellowships in service, happy fellowships in life, deep and abiding fellowships in prayer, in that sacred place, his home. They refer also to his large contribution, which perhaps is not in the minds of all of us, to the beginnings of the Young People's Missionary Movement. They refer incidentally, also, to his creation of one of the model institutions, inter-denominational, in foreign lands, the Canton Christian College. But through every one of these letters there runs the golden cord of tender appreciation of his personality and of his influence as these have been felt in these annual meetings of this Conference. It is a token of appreciation, of gratitude and of love which any man might well be honored to receive. I present this book, which bears this inscription on its title page: "Presented to William Henry Grant on the occasion of the completion of twenty-five years as Secretary of the Foreign Missions Conference of North America. January 15, 1918." I present this book—in no ordinary terms is it a book—I present this book to Mr. Grant as a token of our appreciation, of our gratitude and of our abiding love.

#### RESPONSE BY MR. GRANT

*Brothers and Sisters:* I thank you for this book, for this tribute. I do not think there is anything you could have given me which would have shown your love better than in this way.

I have served the Conference because I loved it and because I seemed the only man at times to do the odd jobs that it required. We have in our Canton Christian College office a postal card that I picked up on Fifth Avenue which reads: "Consider the postage stamp, my son. Its value consists in its ability to stick to one thing until it gets there." Now, if the postage stamp as represented by the Secretary has managed to stick to the Conference, the Conference has stuck to the postage stamp; and as I receive this beautiful book, I think of the others that labored with me, or with whom I labored, who have as much right to this tribute as I. Many of them have passed on, but many are with us; and it is because of that union, it is because of my full feeling of that fact, that I am not more puffed up than I am.

But, to be more sober, I believe in the Holy Ghost, I believe that each of us is chosen for service, and that perhaps in many instances men are used that would not have been picked out but who have to do the things that are laid in their

hands, and go on doing them because the Spirit of God is with us all and we each have our particular service to do. I believe that the Spirit of God has more for us to do, more kinds of ways of working, than we have ever conceived, and that He will lay hold of men of vision and purpose of all kinds to go into this foreign missionary service. I think as we look forward, not backward, but forward, into the next twenty-five years, we can hardly conceive of what this foreign missionary work is going to grow into. I believe it is the salvation of the world and the bringing together of nations that are now separated, and together that we as a Christian world will take the larger view and that we will see a vast expansion in which we may well feel that we take now but a humble place.

I thank God for this Conference; I thank God for the service that has been permitted to me to do.

#### RESOLUTIONS OF APPRECIATION

DR. GEORGE HEBER JONES: This beautiful and delightful feature of our twenty-fifth anniversary would not be complete without making a permanent record, and I have, therefore, the honor, in behalf of several of the members of the Conference, to introduce these Resolutions and to move their passage:

WHEREAS, Mr. W. Henry Grant has been identified with the Foreign Missions Conference of North America from its inception and to him more than anyone living belongs the credit of its organization and successful continuance, therefore be it resolved:

*Resolved*, 1. That we make record of our high sense of the untiring devotion and signal character and his services to the Conference, the fidelity and earnestness with which he has continually filled the part of secretary practically from the beginning; of his unsparing effort in the work of editing the yearly report of the Conference; of the generous giving of his own funds to this work of publication, and in other ways advancing the interests of the Conference, and of the faithfulness with which he has labored to make the Conference a forum in which the administrative officers and members of foreign mission boards might meet and exchange views.

2. That we express our sense of the great contribution which he has made to the cause of co-operation and unity in the work of foreign missions, helping to inaugurate, foster and develop through the Conference a work which has had far-reaching and lasting influence upon the life of the Church during the past quarter of a century.

3. That as a mark of our appreciation of his services as secretary of the Conference, and as an expression of our affection and esteem for him as a brother and fellow worker in the cause of foreign missions, he be elected Honorary Secretary of the Conference for life.

4. That these resolutions be inscribed in our minutes, and a copy suitably engrossed and signed by the officers of this Conference be presented to him.

The Resolutions were adopted unanimously by a rising vote.

Twenty-fifth Anniversary

CHAIRMAN DE SCHWEINITZ: I think our hearts are so attuned to praise and thanksgiving that it needs no words of mine to emphasize what has been said, and so I propose that we close this little service of thanksgiving in this way: We will have one prayer, one more hymn, and then I will ask the Right Reverend Bishop J. Taylor Hamilton, D.D., of the Moravian Mission Board, to dismiss us with the benediction. I will now ask Dr. Robert E. Speer to lead us in prayer.

PRAYER BY DR. SPEER

O God, our Father, strengthener of the good men who have gone, and our strength, who would follow Thee, as they followed Thee, in these blessed memories of the past, we lift our hearts in grateful and recollecting love to Thee. For all that has been good and worthy, Thine be the praise, the glory be Thine. With overflowing gratitude we bless Thee tonight for the years and all that the years have held for us,—for the truth into which Thou hast led us in the fellowship of these conferences in the years gone by; for this school of brotherhood in which Thou hast revealed to us more clearly the deep principles of Thy ways and Thy will; for all the rich, practical fruitage of these years; for the deepening relationships between our hearts in Thy work; for all the power of our united testimony that has been made clear to us through the years in the growing acceptance by men of that to which in Thy name we have sought to bear witness as to the purpose of Christ and Thy will for all the world; for what Thou hast brought home to us of spiritual treasure and joy in this ministry through all these days that have gone by, and for the grace that has enabled us as we have dealt with these problems of method and of procedure, still to be held fast in the great freedom of Thy Spirit and the pure purpose of Thy love for all mankind; for the blessed fellowship, for these friends of whom we have thought again tonight, with whom we held sweet fellowship in the days gone by, and in whom Thou didst lead us to know Thee better, and who are now all with Thee, and in whom we are with Thee as we might never have been if their lives and ours had not been bound together in the unity of Thy life and Thy love. For the goodness that has been better than our best dreams, dear Father, as we look back this night, we thank Thee.

What would we not have missed if by any wilfulness of our own, any disobedience or timidity, we had failed to respond to Thy leading, and had turned away from all that Thou hast given us in these years that are gone. Oh, teach us, we pray Thee, their lesson as we look forward tonight out upon the

world in which we must do Thy work now. Looking forward across the years, enable us to go on, we pray Thee, with a new courage as we remember Thy boundless goodness, Thy loyal fidelity, in the years that have gone. Make us strong, we pray Thee, to go forth now with the courage which Thy servants of old had, as with scantier resources, against greater difficulties, with less to inspire and uphold them, they still set diligently about their tasks in Thy work. Take away from our hearts, we pray Thee, all cowardice and fear, all hesitation and holding back, and send us, oh, we pray Thee, with a great courage, a courage that shall not falter, to carry through to their glorious end Thy great purposes of grace for all the world.

Bind us yet more closely together in our common fellowship, that we may be able to speak a word of unity and of love and of brotherhood to all mankind. May we learn so well here in the midst of our missionary service the lesson of single-heartedness, that our testimony shall have power to the world as we preach to all mankind Thy will of a family love binding all the earth together in Thy goodness and Thy grace. Bear us, we pray Thee, forward together with ever richer consciousness of our oneness, with deeper and ever deeper brotherly love, and with an ever clearer and firmer grasp on Thy truth and an ever clearer and firmer yielding to Thy great and holy will. May Jesus Christ, we pray Thee, have larger place in all our thoughts and acts, and may the years as they pass by, with whatever else they may bring to us, bring us a more simple and more childlike trust in Him, a dearer and a tenderer love of Him, a more real and all-controlling consciousness of His presence with us day by day, hour by hour, moment by moment.

Bless us every one now. Bless our dear friend of whom we have been specially thinking this night, to whom we have given this little inadequate memorial of our appreciation and our love. Bless him during all the coming years and make these years richer than the years gone by, and strengthen him by Thy strength forever. And we pray for each of us here tonight,—for the older men whose pathway draws on toward the hush of the evening; for the younger men whom Thou art calling into this service; and we pray for those who stand behind them and ask Thee that we may have grace to discover them, the younger men still, on whom we can lay this great privilege as we go forward to the day when our task shall be done and our part fulfilled. Bless us all more and more as the days go by, until the evening shadows fall, and we go forward to where they wait for us who in the years gone by sat

Twenty-fifth Anniversary

with us here as we planned together how we might forward Thy work and please our dear Lord and win Him His crown. Make Him and His presence and power in this world of ours the greatest of all realities to us, and help us, we pray Thee, in these great days that unfold before us to live with such love and courage, such faith and trust, that out in all the ends of the earth these next ten years there may be carried the tidings of His love and power, that His work may be done, that His kingdom may come, that His crown may be won.

We ask it in His dear name. Amen.

THE CHAIRMAN: Surely we can go forward in confidence, for we feel tonight that we are knit together with Him who goes forward conquering and to conquer. One of the speakers today told us of the discouraged note sounded by some abroad in regard to the failure of organized Christianity as represented perhaps by the Church; but even the Church with all its shortcomings and failings abides, and the gates of hell shall not prevail, because Christ is the head thereof. So let us take as our closing hymn those uplifting words of Bishop Cox:

"Oh where are kings and empires now  
Of old that went and came?"

And see it characterized across the water. Empires are going down.

"But, Lord, Thy Church is praying yet,  
A thousand years the same."

The benediction was pronounced by Right Reverend Bishop J. Taylor Hamilton, D.D.

## MESSAGE FROM THE STUDENT VOLUNTEER CONFERENCE AT NORTHFIELD

Tuesday Afternoon, January 15

CHAIRMAN DE SCHWEINITZ: By a special vote of the conference the next ten minutes are given to a deputation from the Student Volunteer Conference which met in Northfield a few days ago. Mr. F. P. Turner, General Secretary of the Student Volunteer Movement, will introduce those who are to speak to us.

MR. TURNER: In the brief time which has been set aside for our deputation the following members will speak: Mr. David R. Porter, Senior Secretary, Student Department, International Committee of the Young Men's Christian Associations; Miss Leslie Blanchard, Student Secretary, National Board of the Young Women's Christian Association, and Mr. William M. Miller, a student volunteer from Princeton Theological Seminary. They will speak in the order named.

MR. DAVID R. PORTER: This deputation which comes before you today, comes at the unanimous request as expressed by the vote of the Student Volunteer Conference which has just closed. This conference was attended by about 700 students and professors from all sections of the country. For reasons which you understand, no conference has ever faced larger responsibilities or assembled under more of a sense of burden or adopted a more daring program. It was therefore suggested that this deputation attempt in a very few moments to interpret to you the attitude of mind that we believe is to be found on the part of thousands of American students today. I can best do that for the introduction to this brief presentation by reading you a program that was accepted unanimously by the conference after much discussion and prayer, and especially, I may say, because of the remarkable interest in foreign missionary enterprises in the colleges at the present time.

This program has four main points, and you will note as I read these points how necessary it will be that not only the students, but all of us who represent the missionary boards of the churches shall cooperate in this program.

In the first place, to enlist at least 200,000 college men and women in a study and discussion of the principles of Christ. Let me remind you that this would be fully twice as many men and women as we had in these study groups even when our colleges were full of students, as they are not at the present time. 200,000 students in these study groups this winter

Message from Student Volunteer Conference

and spring, are taking up one of three different lines of study, although some of them will take two out of these three possible courses of study.

1. The life and teaching of Jesus Christ.
2. The present world situation in relation to the kingdom of God.
3. The need for the application of those principles in the inter-racial and social life of North America.

The first point is, therefore, this great study program.

Second: To call students to a decision for Christ as Master of all of life and to live these Christian principles at whatever cost on the campus, in the nation, in the world.

We recognize this study not as an end in itself; but in every case it must result in a great challenge for men and women to give their lives to the service of Christ.

Third: To enlist a sufficient number of qualified men and women for the foreign missionary program of the Church.

Fourth: To secure at least one-half million dollars during the academic year 1918-1919 from the colleges for the foreign missionary program of the Church, and also to secure such funds as may be necessary from the colleges to meet the need arising from the war situation in 1918-1919.

Mr. Chairman, you will note that these two latter points particularly call for counsel on your part to the students and for cooperative programs, which will be further suggested by the other two speakers.

MISS LESLIE BLANCHARD: I want to speak for just a moment on this last proposition to raise at least half a million dollars from the students of this country for the foreign missionary program of the Church. I am very frank to say that perhaps a year ago I would not have had courage to speak on such a proposition. As I understand, this is more money than the students have ever given for this object. But something has happened to students within the last year or possibly two years.

When the war broke out, those of us who were in close touch with student life realized that there was moving through our colleges then a desire that students might come to a new reality of Christian experience. I have traveled for four years in the state schools of this country. I know that there is now an open door to the minds and hearts of students which was not there when I first began to travel, because certain influences have crept into student life. On top of that growing desire came the war with its great demand that we should reach out in fellowship with the whole world; and we have



tested a little bit already the fact that students are prepared to do things on an heroic scale, much more than they have ever done before, in a certain adventure of faith called the Students' Friendship War Fund, which is practically completed. We decided that we would ask students to give at least a million dollars for certain work definitely connected with the war, because we believed that this was the way to expand their interests in a permanent world fellowship. That fund was over-subscribed; the subscription now amounts to about a million and a half.

I wish any one of the people who are here who know about that fund had time to tell you the very wonderful thing that this has revealed to us in the life of our colleges. The fund did not produce it. It is there and calling for us to go in and make use of it. We are now ready to take the war enthusiasm that these students have and turn it into permanent world fellowship—permanent world service. We can do it now, do it in the right way, do it according to their understanding. For instance, there have been three or four outstanding examples I want to mention to you of things that have happened in perfectly ordinary student communities, not the places you would think of as distinguished by heroism on the part of the men and women.

A certain college where the Friendship Fund was first mentioned had first pledged to give an amount for missions they had never given before, and the college said very frankly, "We cannot do both." They not only gave a gift to the Friendship Fund which was beyond what was ever dreamed in that college, but they gave double the amount that they expected to give to the program for the foreign missionary movement of the Church.

A State institution has just given \$1,000 for the entire support of a missionary in the last few months. Another little college where there were fewer students than 300, has in the last few months given a large sum for a certain endowment for that college, a large sum to the Friendship Fund, and as a third gift a larger sum for their missionary enterprise than they have given in the past years.

When I think of student power, I think of it very much in the terms of radium. A little bit of it and you have a long, long process ahead of you. We realize now there is a bit of radium in the student world at this time which may be transformed into the foreign missionary program of the Church. If you give it a chance, the radium will spread through the whole student body. What we need is a united program and

Message from Student Volunteer Conference

an appeal from groups represented here to the students of this country so that they will rise to the challenge they voiced for themselves at Northfield for at least half a million dollars for the foreign missionary program of the Church.

MR. WILLIAM M. MILLER, Princeton Theological Seminary: What has already been said will make plain to you that something has been going on in our colleges. As we have looked out on the fields under your guidance, and have seen them white we have felt that it was our time to rise up and go. As our brothers and our friends have left their college work, or their positions out of college, and enlisted, not by the hundred nor by the thousand, but by the million, for the service of the country, we have been wondering whether we have been doing our duty in thinking in terms of scores and hundreds for the work of foreign missions.

Once more we have heard our Master say: "Go into all the world and preach the gospel to every creature." And in great humility we have been led to dedicate ourselves to that watchword of the Student Volunteer Movement which has been before us these past years: "The evangelization of the world in this generation." Some of us have had it laid on our hearts to pray that, this year, in our colleges there might rise up enough students with the spirit of God in their hearts to finish this task of the evangelization of the world about which we have been speaking so long. We have been praying that hundreds, yes thousands, ten thousand or more might have it laid on their hearts to go to the ends of the earth with the gospel of Jesus Christ. Some of us have been laboring in prayer that this might happen.

Leaders of the Church, I want to ask you a question that has been asked me: What would happen if from the colleges this year there should rise up ten thousand students whose hearts God has touched who would come to you and demand that they be sent to the foreign mission field? What would happen? Could you send them out? Would they have to go out on their own charges like that great first missionary, the apostle Paul; or would you push them back again? That is the question that is in our hearts. Suppose God answers our prayer; what is going to happen?

I feel that I represent the Student Volunteers of this country when I come before you in great humility asking you to join us in this venture of faith which God has laid on our hearts; that, as we have seen students give, not their pennies, or their dimes, or their dollars, but students working their way through college give their hundred dollars to this Friendship

Fund, so you will go before the Church and appeal not for two cents a week, or five cents a week, but for something that we can call sacrifice; and that, as we have seen our best young men go out not by hundreds, but by millions, you will make plans so large that you will send not five hundred or eight hundred missionaries abroad a year, but that somehow you will make it possible for thousands to go; that, at this time when God has opened to us the whole world, we may not be disobedient to the heavenly vision, but, like Abraham, may go out, though perhaps we may go not knowing whither we go.

On motion the Conference voted to refer the program accepted by the Student Volunteer Conference to the Committee of Reference and Counsel.

### RECOMMENDATIONS FROM THE COMMITTEE OF REFERENCE AND COUNCIL

At a later session Dr. Charles R. Watson, Secretary of the Committee of Reference and Counsel, presented to the Conference for action resolutions recommended by the Committee of Reference and Counsel.

DR. WATSON: These recommendations from the Committee of Reference and Counsel have to do with the representations made to this Conference by the delegates from the Student Volunteer Conference held at Northfield. At the time of their speaking to us on account of limited time it was not possible to have them hear from us, and the matter was merely referred to this Committee, so that now we are giving them our answer of appreciation, and these are the recommendations of the Committee of Reference and Counsel for adoption by the Conference this morning:

*Resolved*, 1. That the Conference express its appreciation of the statements presented by delegates of the Student Volunteer Conference held at Northfield, January 3-6, 1918, and setting forth the high aims of that gathering for the future of the Student Volunteer Movement.

2. That the Conference convey to the Student Volunteer Movement and its constituency the assurance of its sympathy with these high aims and its readiness to cooperate in their realization.

3. That the Conference be led in prayer that the spirit of the living God, who has brought us to such an hour of opportunity in world missions, may now move upon the heart of the rising generation so that a leadership—strong, courageous, capable and spirit-filled—may be raised up in the immediate future.

4. That the Conference suggest to the Boards represented in this Conference that they encourage deputations representing the Student Volunteer Conference to appear before them to acquaint them with the high resolves and the impelling motives of the advance movement launched at Northfield.

The resolutions were adopted unanimously.

Message from Student Volunteer Conference

CHAIRMAN DE SCHWEINITZ: The first thing that these resolutions call for is the invoking of the Divine blessing upon the Student Volunteer Movement, and therefore I shall ask the Conference to engage in prayer, led by the Rev. Dr. C. H. Patton of the American Board.

PRAYER, BY DR. PATTON: O God, we thank Thee for this movement of Thy Holy Spirit upon the students of our colleges today. We thank Thee that the fire of divine enthusiasm, passionate love of the whole world that it may be brought to Jesus Christ, which kindled in the breasts of the first apostles who went out as the first missionaries under the direction of Christ, and which has blazed forth anew from age to age in the consecration of the young men and the young women to the cause of the world redemption, and which was so signally manifested in the "men of the haystack" in our own country, and again in those at Mt. Hermon who originated the Student Volunteer Movement, has flamed anew in the breasts of those who this year have given themselves in fresh consecration to this great, glorious cause.

Lord, we thank Thee for the deputation who are here and have stirred our hearts with their own enthusiasm received from Thee; and we do pray for Thy blessing upon all the plans and the activities which shall rise from these suggestions which we have adopted. Wilt Thou be with the deputation as they go from board to board to tell their story and to kindle the hearts of our board members, our executives and our committeemen, that they may cooperate to the fullest extent in this great Movement? Wilt Thou bless them in all their approaches to the students and the professors of our colleges and universities, that the way may be opened wide for them? We pray that Thou wilt use them to impress upon the student life in this age of warfare, hatred and carnage, that there is a warfare of love, there is a kingdom of peace and goodwill and joy in the Holy Spirit, which we must preach and for which we must be prepared. Lord, wilt Thou stir mightily all the students in this country and in other lands as we seek to rouse the youth to this great and glorious enterprise under the banner of Jesus Christ?

And we pray Thee that from the action which we have taken here there may go out influences through all of our boards and through all of our churches touching the hearts of pastors and people, through all our institutions of learning touching the hearts of teachers and pupils, which shall mean great things for Thy kingdom in these momentous days.

And this we ask in Jesus' name. Amen.

## THE WORK OF THE COUNCIL ON PUBLIC HEALTH IN CHINA

W. W. PETER, M.D.

Secretary of the Joint Council on Public Health in China

Tuesday Afternoon, January 15

Dr. Tooker and I are here today to represent the China Medical Missionary Association. Dr. Henry S. Houghton, the third member of the Committee, is today in Vancouver awaiting passage to take him back to China. However brief the time at our disposal for a consideration of this work or, however inadequate may be our presentation of it, the Resolution, which we bring to you today has back of it 400 men and women in China who are serving as medical missionaries in all parts of the country. We do not come to you to plead the cause of some local enterprise involving several men and a few thousands of dollars. Among some of the missionary leaders in China, there has been a growing consciousness that the Christian Church is facing up to a new opportunity, nation-wide in its scope, and world-wide in its possible influence. I mean the opportunity to engage with the Chinese in this public health educational movement. For the Christian Church to do its full share within the next five years no less than six men with their salaries and personal expenses with an additional sum of at least \$150,000 for working expenses will be necessary.

May I outline briefly the development of the work that has been done up to the present time?

In 1910 at its biennial conference in Hankow, the China Medical Missionary Association appointed a Committee of three men to prepare literature on the subject of disease prevention. This was the first expression, so far as I have been able to discover, made by the China Medical Missionary Association as a corporate body, although many of its members in their own local fields had prepared literature and done what they could single-handed in trying to prevent disease by educating the people. However, within a year, two of the three members of this Committee died, and the surviving member was so overwhelmed with a great epidemic of cholera that, as a Committee, nothing was done. Some excellent work, how-

ever, was done by the local branches of the China Medical Missionary Association, particularly the one at Hankow, which prepared literature on health subjects.

The next step was the negotiations between Dr. Philip B. Cousland, president of the China Medical Missionary Association, and Mr. Fletcher S. Brockman, general secretary of the Young Men's Christian Association of China. Dr. Cousland suggested that since the China Medical Missionary Association had neither the men nor the money to engage in this work, it be undertaken by the Young Men's Christian Association. Thereupon, one of the members of the China Medical Missionary Association was released by his board to become a member of the Young Men's Christian Association secretarial staff with the assigned task of developing methods of public health educational work. This was in 1912. Since that time the Young Men's Christian Association in addition to providing extensive laboratory facilities and a platform for this work in different parts of China has spent over \$17,000 gold in promoting it.

In 1915 a council on Public Health was created by the China Medical Missionary Association at the Shanghai biennial conference. Dr. Henry S. Houghton, dean of the Harvard Medical School of Shanghai, who had been serving in a similar capacity for the Young Men's Christian Association, was made chairman of this council. The conference voted to appropriate \$1,500 Mexican of its savings to this Council on Public Health.

It was at this meeting that the National Medical Association was organized. At its next conference in 1916, a committee on Public Health was appointed.

There were then, by this time, three national organizations engaged in the work of public health education. On March 30, 1916, the National Committee of the Young Men's Christian Association invited the other two bodies to form a Joint Council on Public Health Education, which should unify the work of all three organizations and represent them in carrying forward a common program.

The headquarters of the Joint Council on Public Health Education are in Shanghai. Dr. Wu Lien Teh, President of the National Medical Association, is Chairman of the Council; Dr. Robert C. Beebe, Executive Secretary of the China Medical Missionary Association, and Mr. David Z. T. Yui, general secretary of the National Young Men's Christian Association of China, are the other two members of the executive committee.

Five methods of work have been developed by the Council up to the present time.

A beginning has been made toward a national health lantern slide bureau. At the present time over 500 negatives on health subjects are at the service of missionaries and others in China. Lectures have been prepared in English and with Chinese manuscript on such subjects as: sanitation of a Chinese city; flies kill people; plague; infectious diseases; small-pox, and public health education.

Literature on health subjects is in great demand. An anti-tuberculosis story-calendar, prepared by the boys' department of the Shanghai Young Men's Christian Association, was secured and six and one-half tons of paper were used in printing 430,000 copies which were sold in every province in China and some foreign countries. It may not be so strange to have Chinese in Japan, the Federated Malay States, San Francisco or New York send money orders for these calendars, but it has always been a mystery how a small colony of Chinese in a small city in West Virginia happened to find out about them. These calendars were not given away by the Council but sold at cost.

A most popular little book has been Dr. Tooker's "Hygiene by Picture and Story."

Eighteen articles were prepared for the newspapers in all parts of the country.

For the use of those who live in cities out of the beaten path it is hoped to develop extensively portable health exhibits, in the making of which a beginning has been made. In this way, a medical missionary or teacher can, by merely securing one of these compact outfits, hold a small public health campaign in connection with his regular work.

The last form of work I shall mention may not be the most important if all other lines are fully developed, yet up to the present time it has received more attention by the newspapers in China and America. This is Public Health Campaigns. The city of Changsha wanted to raise \$20,000 for land and building to erect a tuberculosis sanitarium. The city of Nanking, which had recently appointed a health officer, desired to acquaint the influential classes of the city with the work of such an officer. The city of Canton, which experiences an epidemic of smallpox disease annually, wished to educate the people to the necessity of vaccination. A Committee was therefore organized, comprising at least a dozen of the most prominent and influential citizens of the community,—officials, educators, gentry, missionaries and Y. M. C. A. secretaries.

These men organize the campaign along the lines suggested in a pamphlet issued by the Council "How to Hold a Successful Public Health Campaign." Money necessary for the campaign expenses is raised and a building is secured; the upper classes in the Government and Mission schools are organized into a health faculty to explain the large public health exhibit. Extensive advertising is prepared and a date set for the opening of the health campaign, which is to last for one week.

The first meeting is for the Governor or the highest official of the city and perhaps a hundred of the leading citizens. As they enter the hall, they see the health exhibits and have them explained more fully by the previously coached students. Then they listen to a lecture in Chinese of an hour and a half in length on "Some Relations Between National Health and National Strength." In this meeting, usually near the close, the Chairman of the local campaign committee, announces the purpose of the local campaign.

Five days of the week are for men and one day for women. Admission is all by ticket secured from previously announced distributing officers, schools, police headquarters, missionaries and the Y. M. C. A. Sometimes the exhibit and lecture are given to six different audiences in one day.

In the evening, lantern slide lectures are held in six different parts of the city and are open to both men and women. The record attendance is held by Changsha, Hunan, where some 7,600 people came in one day and over 30,000 in one week.

About a dozen such campaigns have been held in some of the most important cities of China with over 150,000 people attending them.

Now let us ask ourselves the question: What is the outlook for this work? Why should the Christian Church engage in it? May I preface an answer by saying that each year the Christian Church sends about a million and a quarter dollars for the upkeep alone of its medical work in China. This does not include capital investment, such as buildings and other new equipment. While undoubtedly a great deal of disease prevention is done incidentally, most of these hospitals are as rescue stations placed at the bottom of a cliff to heal the people after they have fallen over. There are as yet no agencies in China adequately occupying the top of the cliff of life to warn the people concerning the fundamentals of healthier living and the causes of diseases.

That such a situation should exist in this day and among one-fourth of the human race is hard to believe. The health of China is coming to be more and more the health of the



world. Just now the center of the world's stage is Europe, but after this terrible war is over, there will still be many world problems to solve and the center of gravity of international politics will be the west side of the Pacific basin. Every nation under the sun will try to develop extensive commercial relations with China. The gap which, even at the present time, separates China from the rest of the world will become so narrow that in the international sense, she will become a real neighbor to the other nations. Her diseases will be their diseases. On the other hand, her health will mean more business, more buying power, a greater ability to develop her natural resources, greater contributions in material and spiritual resources of the world.

There is a well defined opportunity, therefore, for the Christian churches of Europe and America to make a unique contribution in co-operation with the Chinese in developing work of public health education. The Chinese themselves, however valiant their efforts, will find it difficult in the beginning, to extend such a movement of their own accord throughout the nation. Unquestionably, during the initial stages of such a movement, men and money from other countries are most needed. In America, there are several distinct agencies which might interest themselves in this work. The United States Public Health Service, the Red Cross Society, the China Medical Board of the Rockefeller Foundation, the Young Men's Christian Association and foreign missionary societies. The resolution which we are presenting to you today expresses the present attitude of the China Medical Missionary Association. This is that the Christian Church, through its foreign mission boards, should engage in this work. They have, as it were, the first choice in making use of so large and extensive an opportunity.

Statesmanship in foreign missionary work means nothing if it does not imply the ability to see a new opportunity and embrace it. When Peter Parker opened China in 1834 and four years later the first medical missionary hospital was built in Canton, the Christian Church laid its first foundation stone in the field of medical missions in China. It took nearly fifty years, however, before a sufficient number of medical missionaries had trickled into the country against great opposition to band themselves together in a China Medical Missionary Association. It took another thirty years before the National Medical Association was formed. From one man and several hundred dollars in 1834 to over 400 men and women and a million and a quarter dollars for upkeep in 1917 is a contrast

of which the Christian Church may well be proud. But expansion must go on and in the opinion of the China Medical Missionary Association one form of expansion of the Christian Church in China is to engage in public health educational work.

The men and women who passed this resolution did not get together to call upon the Christian Church at home to make whatever sacrifices may be needed to carry out this work, without first setting an example themselves. With the price of silver higher than it had ever been before in the history of missions in China, with many war claims piling in upon them, with the cost of all foreign merchandise rising in price, yet these very men and women subscribed \$3,000 Mexican and the Chinese western-trained physicians of the National Medical Association subscribed another \$3,000 in order that a Chinese Christian physician might carry on this work for two years. This work is something bigger than one man or a small group of men. It has gripped the hearts and lives of the men and women in China, who better than anyone else understand the conditions in which the people live. While American members of the China Medical Missionary Association contributed largely, the sacrificial giving of the British members was something to be marveled at. Dr. Woo sailed from San Francisco on June 4th and when I last heard from him was preparing for an extensive campaign in his home city of Amoy, Fukien. He is a graduate of St. Johns, Shanghai, Johns Hopkins Medical School and the Harvard-Technology School for Health Officers. We hope that his coming into this work will but prepare the way for other Chinese to follow him. This is not a foreign movement in China. It is one that has become indigenous and domesticated. Chinese leadership is already playing a large part in it. If the Christian Church grasps this opportunity and improves it without reservation, there is no question but what it will help set in motion those forces which will create a public opinion on which will be built such improved health conditions as will benefit not only China but all other nations of the world with whom she comes in contact. By rendering this particular service, the non-Christian people in the Orient will be enabled to see that the out-reach of Christianity includes a consideration of those social forces which relate to the physical life of the people.

This is the resolution passed by the China Medical Missionary Association at its biennial conference in Canton on January 27, 1917:

"Inasmuch as there is a deplorable absence of intelligent appreciation in China of the laws which govern the communication of disease and

the preservation of health, resulting in the lamentably unsanitary conditions prevailing in cities, villages, and homes of the people; and in view of the increasing interest shown by the educated classes in many parts of China in recent health education campaigns conducted under missionary auspices, and a wide-spread conviction among the medical missionary body that the Christian Church should assume direct responsibility for the promotion of public health education;

In view, further, of the value of health education campaigns as an agency for securing an effective point of contact with the cultured classes, paving the way for direct evangelistic effort among a large and influential group, and of their value as a practical demonstration in applied Christianity, which serves as a powerful apologetic; and

Since many of the most gifted and highly-trained Chinese Christian leaders have suffered early incapacitation or death through preventable causes, resulting in a financial and spiritual loss to the Church which might in the future be prevented by an adequate public health propaganda;

In view, moreover, of the impracticability of conducting an extensive and thorough program of this nature without a central unifying agency, and since no other organization is likely within the near future to be in a position to assume this responsibility in the name of our common Christianity, as well as the China Medical Missionary Association, if the men and money could be provided,

Be it, therefore, resolved: That the China Medical Missionary Association appeal to the missionary societies now at work in China to send out or allocate men of the necessary qualifications to undertake under the direction of the China Medical Missionary Association the leadership in a nation-wide campaign of public health education, and to provide the financial support needed."

Dr. Tooker and I will be glad to meet representatives from any of the missionary societies working in China who would like to share in providing the men and money needed.

## DISCUSSION

CHAIRMAN DE SCHWEINITZ: The resolution which Dr. Peter has just read to you will be referred to the Business Committee of the Conference for such action as they may see fit to recommend.

A DELEGATE: I would like to ask Dr. Peter whether the Rockefeller Foundation does anything in this in China?

DR. PETER: It does not, nor does it intend to. Its program is defined by the China Medical Board, and it will take all the resources and money that they can provide for that particular enterprise to carry it through; and while they are very much interested in this question, they have declared themselves as being unable at the present time to engage in it. It is clearly up to the Christian Church.

DR. F. J. TOOKER: Dr. Peter has shown you abundant need for Public Health work in China to prevent disease and distress.

#### Public Health in China

It also presents a magnificent opportunity for the Christian Church to keep this, one of the great social movements of the times, on a Christian basis.

But I want to speak of another respect in which the Joint Council of Public Health is performing an important function. This Joint Council unites the National Medical Association (the Western-trained medical profession in China, numbering some four or five hundred men and women) with the China Medical Missionary Association, which enrolls all the medical missionaries working in China. The close relation of these two bodies makes strongly for the Christianizing of the medical profession of China. Just think for a moment what it would mean to have the medical profession of a country non-Christian, and lacking in the code of ethics which inheres in the profession in Christian lands. A friend who had been for many years a missionary in South America told me some time ago that the doctors of the country in which he was working were well trained professionally, had taken their degrees in France and Germany, but on account of their moral standards he did not feel at liberty to employ them professionally in his household. On the other hand, think of the power for good that a Christian medical profession is bound to be. And today the Chinese medical profession has many Christian men in its membership, and is kindly affected toward Christianity. The National Medical Association held its Biennial Meeting at Canton last year in January in order to meet conjointly with the China Medical Missionary Association. It voted to hold its next meeting at Peking two years later because that would be the time and place of the next meeting of the Medical Missionary Association. This Joint Council on Public Health is the one permanent committee which unites the two societies, and it is a bond which should be strengthened. When the National Medical Association has gathered into its membership the Japanese-trained and European-trained medical men it may not be so easy for it to keep the profession to Christian standards, and we should use every possible means to be of service to this end.

## THE URGENT NEED OF GOING FORWARD IN MEDICAL MISSIONS

Thursday Afternoon January 17

### PRESSING DEMANDS OF MEDICAL MISSIONS

O. R. AVISON, M.D.

President of the Severance Union Medical College, Seoul

For many long years there has been a trite saying in mission circles on the field and all over the home land that medical work must be done scientifically and successfully, and be done as well as it is done at home; but so far in the history of medical work that has not been accomplished. The time has now come and is already past when medical work abroad must be brought to that standard. The condition of the world and of the mission fields is such now that medical work which does not come up to that standard had better be dropped altogether.

After long years of discussion, all the missions in Korea reached the conclusion that the work in Korea at least must be put upon this basis, and to be concrete they passed resolutions that the buildings and the equipment should be adequate, and at least two doctors and one, possibly two nurses put into every hospital.

To accomplish this, which is the minimum, it is absolutely necessary that we get more money. That lies at the basis of the whole matter. Then we must get more men and more women. We have applied to the boards for all of these—for men and women and money,—and we have not got them, and the boards say they have tried to get the men and the women. Now, I am ashamed of it, but I have to acknowledge that an advertisement in a church paper is not likely to reach many of our scientific medical men, and from my own experience it is not likely to reach many medical students. I did not read those papers when I was a medical student. There must be some other way of getting these things before the medical men and the students.

Some people have gone before medical men and students and have spoken of medical missions; but abroad at present there is the general feeling amongst the profession and amongst medical students that the medical mission work is something that is tacked on to an evangelistic work; that the medical man

#### Medical Missions

is first of all an evangelist and then he does a little bit of medical work just to bring the people to him. That is not the conception that we now have of medical work, and we have got to get that opinion out of the minds of the medical men and medical students before we can have our hospitals manned.

We out on the field are lonesome because we have not got the support of our medical brethren at home. If you go amongst the medical men, there is a lack of information, and therefore a lack of interest. I have rarely ever seen a medical man at any ordinary missionary meeting that I have had to address. The only place you can get them to hear a medical address is to find them where they go, and that is to a medical society, and a man with a message from the field who can tell of good medical work done can get a hearing in any medical society in this country.

In the city of Toronto I was asked to address the Academy of Medicine. On that evening they had a full program, of course. It lasted until ten minutes of ten, and then they insisted that I speak. Taking them at their word, I spoke for an hour. I assume they were interested in the message, as not one of them left the meeting even at that late hour. They were pleased, and what is more to the point, they were interested.

Now, what kind of scientific work should be done? You heard the other afternoon of the movement in China toward the public health education work. Here is one type of work that we are doing in our institution in Seoul. There is a great deal of malnutrition in Korea, and therefore a great many sick people. What is the cause of that? We have set ourselves to find out. One member of our staff is studying the different kinds of food supplied to the students in all the boarding schools of Korea. We are analyzing those foods as to their food value. We are going to see if the food used by the Koreans is not the cause of a great part of the sickness of the people there. Is not that as good work as curing a few people? It is better missionary work. But to do that you have got to get scientific men; to get scientific men you have got to put your case before them. To put your case before them, medical men who know the needs of these mission countries, and what can be accomplished by scientific men adequately equipped to do scientific work. Board secretaries—the busiest men in the world, cannot do it. The ablest medical men from the field must tell this story to the medical men and to the medical students. Wherever that can be done properly these scientific medical men, both students and practitioners, are ready to listen—and to offer themselves.

On a trip to Toronto I visited the laboratory of the Board of Health of the Province of Ontario. I got acquainted with the bacteriologist. I was not thinking of asking him to leave Toronto and go to Korea. However, we talked about the work I was doing out there. When I went back to Toronto a little later I was surprised to get a telephone message from this bacteriologist asking me for an interview. The result was he applied for appointment to Seoul, and the Board of Presbyterian Missions sent him, and he is doing a work there for the Korean people that is surprising. He was a professor of bacteriology in Toronto, and he was the bacteriologist of the Board of Health of the Province of Ontario, but the story of our work in Korea and its possibilities attracted him. He is an active Christian man.

What are the missions asking that you do for the medical work during these war times? What you are doing for Christian literature for the educational work—for every other movement, viz: that you do not pass over medical work until the war has ended; that you take it up now, that you push it now!

You will be interested in what was told me this morning by a medical man in attendance on this Conference. When the war broke out he said: "That is going to come here; medical men will be wanted, experienced medical men. I will go to Canada and enlist." So he went to Canada, and after being refused several times by the military authorities of the Dominion, he was finally accepted for medical service. He spent two years in the war fields as a medical man. When the United States entered the war he returned and offered himself to his own government. He is now a Major in the United States medical corps. He has been offered fifty thousand dollars a year to do a special medical work when the war is over. But he went to a member of the board of the United Presbyterian Church and told him that he was refusing the fifty thousand and as soon as the war was over he was going to apply to be sent as a medical missionary. Why? Because he had got, as he never had before, the spirit of service. And lots of our medical men and nurses, having got by actual experience this spirit of service, will offer for our medical work at the close of this war.

If the Sub-Committee on Medical Missions appointed by the Committee of Reference and Counsel goes on and does nothing in the way of preparation to meet this great crisis that is coming, this great spirit that is coming, what will be the condition of things when these people come back and offer themselves? No money ready, no board ready to receive them, no plans made, and no places ready for them? Are we to throw

#### Medical Missions

away that opportunity? Dr. David Bovaird, a medical man of our board, said, "Prepare now for what is coming after the war." He is in the war. The greatest opportunity of the foreign mission boards is to come at the end of the war. That is why I got awfully cold this morning when I read that clause of the report which said the medical committee was to remain inactive until the end of the war.

### SOME PROBLEMS OF OUR MEDICAL WORK

HAROLD BALME, M.D.

Professor in Shantung Christian University, Tsinan, China

There are two reasons why Dr. Avison asked me to speak on this subject of the urgent need today of pressing forward in this question of medical missions. I will speak first from the point of view of medical missions in China today.

You all know that the whole question of medical missions, the work, the conception and the program have developed in a most extraordinary way within these last years. In their inception it was a comparatively simple matter. Today we are faced with some of the most intricate problems and some of the most extraordinary opportunities that we have ever had before. And there never was a time in the history of our work in the Orient when we felt so urgently the need of a body of men in both Canada and the United States and in Britain, who will give time and thought to the study of our problems. I shall very briefly epitomize what our problems are from that end, and then suggest to you one remedy that is being tried out in England at the present time.

Taking the question of the problems, we want first of all a body of men who will advise us on this great, broad matter of medical mission policy. In this very Conference we have had questions brought up which were involving this intricate subject of medical education for women. It involves at once the question of possibly closing down some of our missionary hospitals, possibly concentrating work in one language or another; and it isn't enough to leave that question to be settled on the field. We all have our own local ideas on the field, and we need very much the advice from the home end.

There is this question of education in its broader aspect, such as was brought before us by Dr. Peter the other day, and which we are meeting more and more in our medical schools.

There is another, a very important question, with regard to the whole outfit, equipment and the type of work carried on by our schools. In your Conference two years ago a statement was made by one of the leading medical men in this country



after his return from the East, which I am surprised has not created more comment. It is not a question, he says, of whether medical missionaries want this or that, for they need absolutely everything before there can be scientific and modern hospitals; and that is true.

It has fallen to my lot during these last twelve years to travel in most parts of China and to examine a great number of mission hospitals. Of those I have seen, not ten per cent of them, certainly not fifteen per cent, dare call themselves hospitals. That is the trouble. They are medieval hostels. They are inns, where the Chinese come in, bringing their bedding, bringing their food, bringing their own nurses. They did not have the equipment when they were opened and they have not gotten it later. The mission boards for lack of funds have been compelled to say to the mission hospitals, "You have got to be self-supporting." That is why Simon Flexner made the statement about the mission hospitals, to which I have just referred, and that is the reason that seven missionary physicians died in China two years ago from plague, which was brought in by the vermin on the patients; and that is the reason the China Medical Board states that mission hospitals must be supplied with proper equipment if those hospitals are to be equipped to do the best work.

There is the great question of unity and co-operation in medical work. In many a mission center today we find three different hospitals belonging to as many different boards, each with one man or half a man, that is, a man half his time there, and half not there. It is a perfect shame! There is no body of men yet that is dealing with this subject.

Now the second great problem that is before us as medical missionaries in the East is the problem of interpreting this situation to the medical schools at home. It has been my privilege these last three months to work in connection with the Student Volunteer Movement, visiting the medical schools of Canada and the United States. The thing that has stirred me is the immense opportunity of getting men, but they do not know the facts. They think, as Dr. Avison said, that going out to medical work today means casting aside proper scientific equipment and attempting to do work with no laboratory equipment. They are asking questions which cannot be answered by the mission boards. Again and again a man has come to me saying, "I am an internist. I do not know much about surgery. Does my board provide a hospital where a man can do special interne work, internal medicine, with any clinical pathological equipment?" Which mission board can answer it?

### Medical Missions

There is, thirdly, the great question of interpreting that situation to a multitude of new friends who have not yet become interested in medical missions. Look at the Red Cross drive and what it has produced. Look at this tremendous crowd of men and women who are going out from these two countries into army medical service. There is a great mine that must be worked.

Now to turn very briefly to one suggestion. Over in England—I am only throwing out this as a suggestion, and you won't imagine for a moment I am criticizing the methods here or necessarily suggesting that they should be adopted here—in England this situation is being approached from two angles. The first is that several of the mission boards have felt that their own secretaries were so full of general work and had so little time at their disposal that they must set aside men to study these medical problems and be able to interpret them continually and freshly to the medical schools and to the public. I myself belong to a board which has such a medical secretary. Within the eleven years of the existence of the medical auxiliary of that board our medical staff on the field has increased seven hundred per cent, and our funds for medical work two thousand per cent, although when that auxiliary was formed one condition was that all funds secured by it should be new funds; the medical auxiliary was not to go into a single place where work had been already undertaken, and it should find new funds. That auxiliary has never been in debt.

A DELEGATE: Name the board, please.

DR. BALME: The English Baptist. It is one of six boards which now have medical auxiliaries, medical secretaries and medical committees. And what I want to say is this: Those boards have not shown a decrease in their general funds. Their general funds have kept up fully on an average with the missionary societies which have organized the medical committees and have not received those medical funds.

And the second thing that has come out of it is this: That these medical secretaries—most of them have been medical missionaries from the field—have formed the nucleus of what is now the British Advisory Board of Medical Missions, a standing committee of the Conference of Missionary Societies in Great Britain and Ireland which corresponds to this Conference. In our union work this Advisory Board has been giving us the most excellent advice and assistance; already it has put its finger on some of our big problems and has discovered medical men who will come to us in the field. We have actually got on our list five or six men in the trenches today who because of this close connection with their home

boards, and therefore their medical secretaries, are corresponding with us and asking for guidance as to their specialized training with a view to coming out on the field.

DR. ARTHUR J. BROWN: There is no time, I understand, for further discussion. I move that this matter presented by Dr. Avison and Dr. Balme be referred to the Committee of Reference and Counsel with the expression of the judgment of the Conference that it have their serious consideration.

The motion was adopted.

## CALL FOR CHRISTIAN WORKERS AMONG THE CHINESE LABOR BATTALIONS IN FRANCE

Wednesday Afternoon, January 16

DR. JOHN R. MOTT: Within the past week a cablegram has been received from France asking that the attention of the leaders of the North American Missionary Societies be drawn to the need for Christian workers among the Chinese labor battalions that are supporting the efforts of the Armies of our Allies in France. We are not at liberty, even if we had the information, to give the exact number of Chinese now in France, but there are not less than 100,000. They have come almost entirely from the Mandarin speaking areas of China. They are supporting in a most indispensable way the efforts of our Allies on the western front; and no doubt a number quite as large have been drawn from French China and neighboring regions who are supporting in this same important way the efforts of the French Army.

The British Missionary Societies have allocated no less than twelve of their most experienced missionaries who are acquainted with the Mandarin language to help in the work on behalf of the Chinese. The cablegram received expresses the hope that the Missionary Societies of Canada and the United States may release at least fifteen of their best qualified men for this work. I infer that they should be missionaries who have worked in the Mandarin area.

It is expected that some scores of Chinese workers, including those already in France and others to be drawn from different parts of northern China, will along with these missionaries of the British and North American societies spread this Christian ministry among these workers who are carrying very large responsibilities.

#### Chinese Labor Battalions

We are asked also to lay before the Young Men's Christian Association of this country a request to provide \$125,000, which will furnish certain huts and the necessary equipment. I am glad to bring you the word that the National War Work Council of the Associations has approved the request, so that the financial part of the appeal is already answered.

Now my recommendation, Mr. Chairman, is that representatives of boards here who have work in northern China or in Mandarin areas anywhere in China, take counsel with Mr. W. W. Lockwood of China, who has at his disposal the inside information in reference to this matter as to whether you cannot release one or more of your very best missionaries.

I need not spend a moment on this need for these workers. If I were at liberty to read extracts of letters we have received, your hearts would be profoundly touched. I would allude to the tremendous importance, more than the number of these men would indicate. If we identify ourselves with the strain and, I may say advisedly, the sufferings of the flower of the working young men of these northern provinces—and then later we may have a chance to serve those of the southern region, from French China; (we have already sent one worker to help there in response to the appeal of the French) I say if we identify ourselves with the strain and the suffering of those who have identified themselves with us in this great struggle, what may it not mean in the coming days? We have seen already what it has meant to serve the Indians who come from the native states and other parts of India to France and to Mesopotamia and to Egypt and Salonica. What may it not mean to China? I think it is an urgent matter, and I have no question whatever that the Boards of North America will do what the Boards of the British Isles have done, even though it involve difficult adjustments. We will gladly make them, and we will send men, I suggest, for at least one year. If this war were to end tomorrow there will be work for some time; for it is not likely that these forces will be disbanded immediately. It would require a good while to get them all home even if they begin to send them back tomorrow.

QUESTION: Will Dr. Mott tell us the number of missionaries at present at work amongst the Chinese laborers there.

DR. MOTT: I do not know positively. I understand that there are at least twelve from the British societies. I would ask if Mr. Lockwood or any one else has specific information.

PRINCIPAL ALFRED GANDIER: From the Mission in Honan, China, fifteen Canadian Presbyterian missionaries have ac-

accompanied these men from China to France and are with them there today, that is one-half our whole force.

MR. W. W. LOCKWOOD: In explanation of what has just been referred to: With each group of these Chinese laborers, sent to France there has gone a force of overseers, the average being one overseer for 500 men. Among these overseers who speak the Chinese language are a number of missionaries, who have gone in this official capacity. This appeal comes in part from these overseers, who are taken up with official duties and are unable of course to carry on any organized work. They feel that others who are free from official duties working under the War Work Council, can provide for the Chinese those things which will make possible a better and fuller life for them, particularly during the periods when they are not working. Under the regulations these men are not allowed to leave their camps after nightfall, and it is for the ministries that we can provide for them during their leisure. Already in a small way that has been done by the organization of classes for language study—classes in French and in English, as well as in other ways. The work has been carried in a small way to discover what can be done in a large way if the workers necessary are provided to carry it forward.

DR. FRANK MASON NORTH: I think it is not generally known how splendid a response on the part of missionaries and mission boards has been made to the need for Christian workers among the Chinese in France. Already you have heard from Principal Gandier what is being done by the Canadian Presbyterian missionaries. Letters which I have received from a medical missionary of the Methodist Board who is at work there report that in the hospital which cares for many hundreds of Chinese, there are twelve to fourteen medical missionaries. It is gratifying that the response has been so encouraging to this call for workers so much needed.

By vote of the Conference its was recommended that representatives of the boards having workers in Mandarin speaking areas of China confer with Mr. Lockwood as to the possibility of setting free men for work among the Chinese in France.

# THE MISSIONARY SITUATION IN INDIA

Wednesday Evening, January 16

## THE MISSIONARY OCCUPATION OF INDIA

PROF. D. J. FLEMING, PH.D.

Formerly a Missionary in India; Professor of Missions, Union Seminary, New York City.

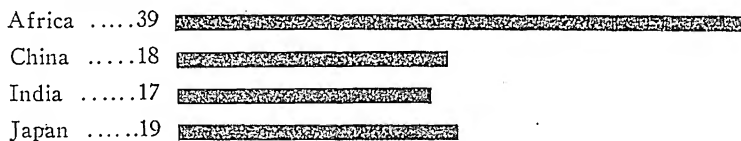
For the purposes of this paper the survey of the missionary occupation of India will be taken up from four standpoints.\*

### I. RELATIVE FIELD OCCUPATION

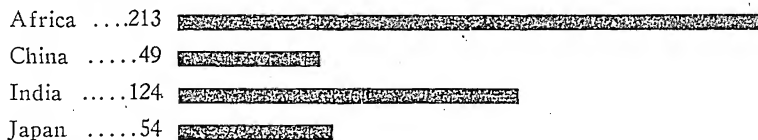
#### CHART 1. PROTESTANT MISSIONARIES



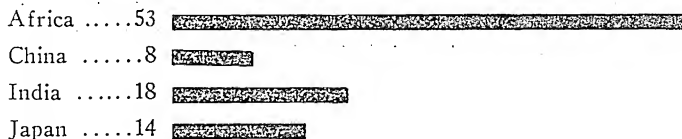
#### CHART 2. MISSIONARIES PER MILLION OF POPULATION



#### CHART 3. NATIVE STAFF PER MILLION OF POPULATION



#### CHART 4. COMMUNICANTS PER 10,000 OF POPULATION



\* Choice of standpoint was determined in part by the fact that the results of a survey in India, carried on for the past two years by Rev. W. H. Findlay under the auspices of the Continuation Committee are expectantly awaited; and by the fact that India's second "Missionary Year Book" is still under preparation, while the first year book was published in 1912.

From these diagrams it will be seen :

1. That Africa, China and India have about the same absolute number of missionaries. (See Chart 1.)

2. That if we consider the number of missionaries per million, China, India and Japan have about the same number (viz., 18, 17 and 19 per million respectively), while Africa has roughly twice as many (39) per million. (See Chart 2.)

An old standard, to which the Church was asked to rise, was the provision of one missionary to twenty-five thousand people; or forty missionaries per million. It will be seen that Africa practically has this proportion, while China, India and Japan have less than half the ideal. Before drawing any conclusion as to relative need from these facts, one would obviously have to take into consideration questions such as distribution of the mission force in each field and the relation of population to area and accessibility. (See Map 3.)

3. When the proportion of native workers per million is considered, Africa again leads with almost twice as many (213) per million, as does the next country, India (124). India, on the other hand, has about twice as many as China (49) and Japan (54). (See Chart 3.)

4. When we look at the results as shown by communicants per ten thousand, India by no means leads, but must yield again to Africa, which has more Protestant communicants per ten thousand people than have China, India and Japan combined. (See Chart 4.)

## II. OCCUPATION BY NATIONAL GROUPS

CHART 5. MISSIONARIES

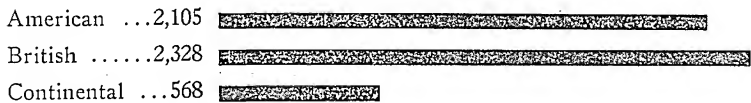


CHART 6. NATIVE STAFF

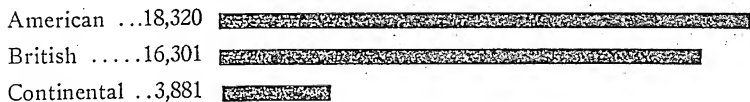





CHART 7. PROTESTANT COMMUNICANTS




## Missionary Situation in India

### CHART 8. PUPILS IN MISSION SCHOOLS

American	203,337	
British	...298,165	
Continental	59,376	

### CHART 9. WEIGHTED COMPARISON OF MISSIONARY SERVICE

American	
British	
Continental	

1. It will be noticed from the accompanying Chart 5, that the United States and Canada have sent fewer missionaries to India than have the British Societies. The Continent has sent less than one-third as many as those sent by the American or British Societies.

2. But while America has only nine-tenths as many missionaries in India as have the British, their results as gauged by the number of communicants are nearly twice as many. (See Chart 7.)

3. This ratio is all the more thought-provoking if comparison be made in still another way. The three lines in the accompanying Chart 9 are obtained on the following plan. The number of years each society has been in existence was multiplied by its average number of missionaries, assuming in the absence of relevant data that the growth in the number of missionaries has, on the average, been uniform. We thus obtain a number that is roughly proportionate, not only to the number of missionaries, but to the time during which they have been working. The sums of these products for the 41 American and Canadian Societies, the 37 British Societies and the 12 Continental Societies are proportionate respectively to the length of the lines of this chart. In other words, we have here a weighted comparison.

Thus, while the present staff of missionaries sent out by America to India is nine-tenths that sent out by the British, the weighted missionary occupation is only six-tenths. In other words, of the total missionary life investment in India, America has made roughly only six-tenths as much as Great Britain. This, however, makes one all the more surprised to note the comparison in results as judged by the number of communicants.

4. Bearing in mind the apparently greater results in communicants per missionary, it is interesting to note that the American missionaries have utilized a larger native staff (See Chart 6). They are educating somewhat more than two-

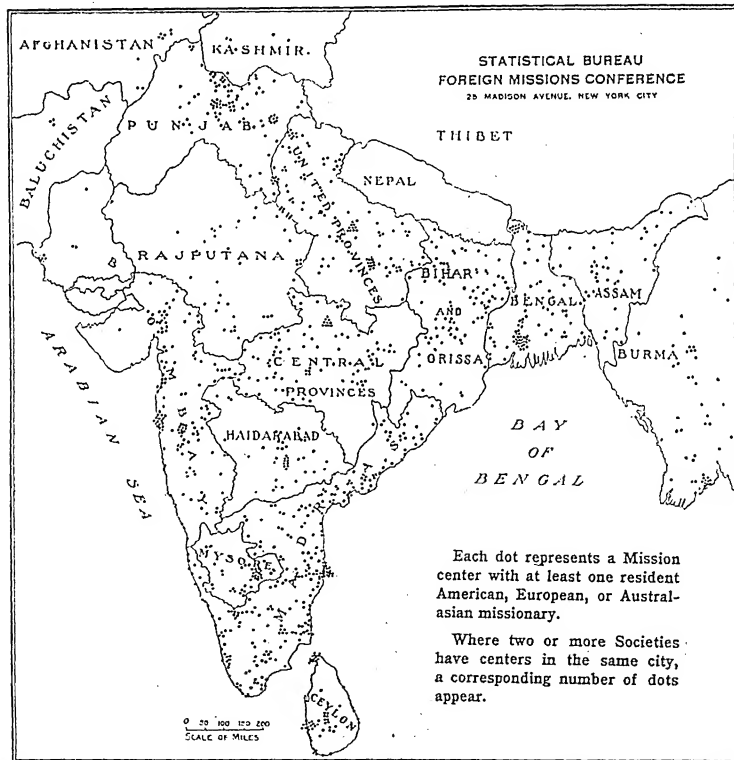


thirds the number of pupils in their schools (See Chart 8), though one would naturally expect to find the greater registration in the schools of American Societies, owing to the relation of schools to the native staff.

Space does not permit the discussion of other factors that must have affected the relative number of converts, such as the fact that American Societies more largely than British have been affected by India's Mass Movements.

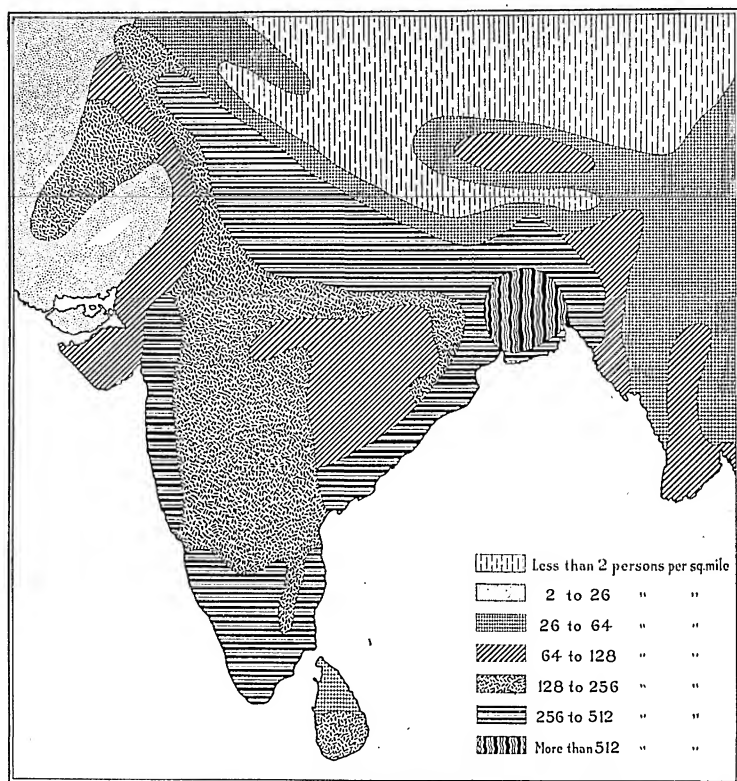
5. While, as we have seen, there have been interesting variations in the various percentages noted for the American and British Societies, it will be seen that the percentages remain almost constant for the Continental Societies; i. e., they have about one-tenth in each case of the total missionary staff, of the total native staff, of the total number of communicants and of the total weighted occupation.

### III. OCCUPATION BY STATIONS



MAP 1. MAP SHOWING THE APPROXIMATE LOCATION OF MISSION STATIONS

# Missionary Situation in India



MAP 2. SHOWING DENSITY OF POPULATION\*

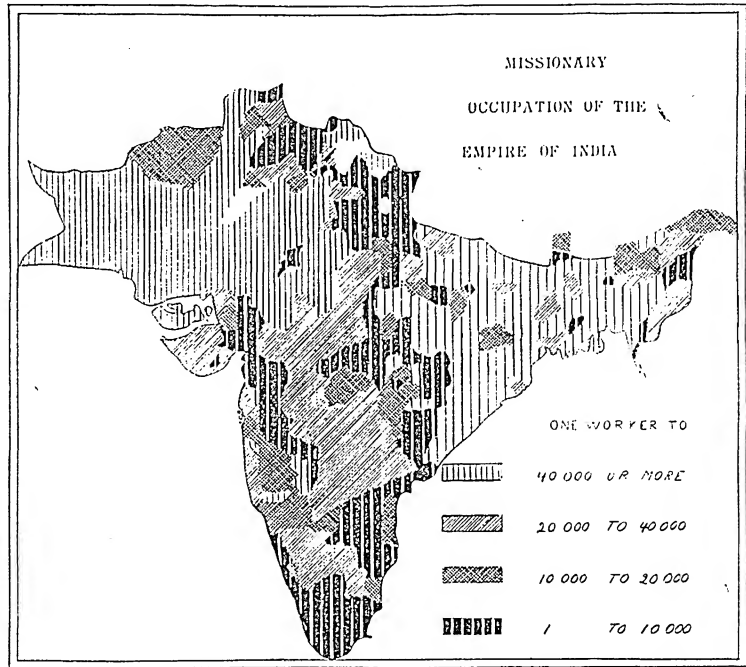
If we study a map of India showing each of the eleven hundred and seventy-two stations occupied by the various missions in India, we see that the stations of the Australian Societies are relatively very few, and that the only well defined group is northeast of Calcutta in Assam. The Continental Societies are grouped in three general areas, along the extreme western coast from South Kanara to Malabar; on the east coast from North Arcot to Madura; in Vizagapatam; a small group in the western part of the Central Provinces, and a rather distinct group about Nagpur. Whatever the German missionaries may have done after the war began, from an observation of the location of their mission stations, one would never charge them with placing these stations with a political motive. The American and British Societies are impartially scattered without obvious national grouping.

\* The map used here has been made in black and white for this study from a map in color on page 38 of J. G. Bartholomew's "Literary and Historical Atlas of Asia."

#### Missionary Situation in India

For a map of this kind to be helpfully suggestive it is necessary that comparison should be made with a map showing relative density of population. It will be noticed that the regions where stations are densest coincide roughly with regions of greatest density of population. On a larger scale manifest exceptions to that happy general conclusion would be apparent. (See Maps 1 and 2.)

#### IV. OCCUPATION BY CHRISTIAN WORKERS



MAP 3. SHOWING RELATIVE MISSIONARY OCCUPATION (\*)

The day has certainly passed when we are justified in making an appeal to the home church by making a comparison between the number of missionaries per million of people on the field and the number of pastors per million people in this country. That antiquated method of comparison leaves wholly out of account the native church. The call for the missionary occupation of India is a function, not only of the ratio of missionaries to people, but of the strength of vitality of the

\* The data for this map was for the most part taken from an elaborate investigation made in 1911-12 by the Central Court of Arbitration for all India, supplemented by data presented (though never published) to the Continuation Committee Conferences in Asia during 1912-13. The documents are in the Missionary Research Library, New York. The shaded portions of the map include 290,000,000 of India's 317,000,000 people. Districts for which data was not available were left white.

#### Missionary Situation in India

Indian Church. Hence it is interesting to make a survey of India, showing occupation from the standpoint of Christian workers, whether missionary or Indian. This would include all workers, paid or honorary, who devote their whole time to the work. How significant this is may be judged from the fact that of the total number of workers considered, the missionaries form only 11 per cent.

In order that the eye may catch the relative occupation at a glance I have in Map 3, represented the area of India in four degrees of shading. The deepest shade stands for one worker for from 1 to 10,000 people, and following the Central Court of Arbitration, we may call this grade "well occupied." Twenty-nine per cent of the total population considered is in this group, with one worker to 3,813 people. Eighty per cent of the 27,983 workers are found in this group.

The next lighter shade stands for one worker for from 10,000 to 20,000 people. Nine per cent of the population considered lie within this group, which may be called "insufficiently occupied." The average is 13,387 people per worker.

The next lighter shade stands for one worker for from 20,000 to 40,000 people, and this grade may be called "poorly occupied." This group includes 21 per cent of the people, and for it there is an average of one worker to 25,290 people.

The lightest (and saddest) shading stands for sections where there is one worker to 40,000 and over. These areas may be called "unoccupied." This group includes 40 per cent of the people, with only one Christian worker to 115,000 people. A challenge comes to the church which is interested in helping to make the world safe for democracy as it looks at these whitened areas and realizes that this is a land which is certainly destined to receive a very much larger share of self-government, if not during the war, at least after it is over.

Madras easily leads the Provinces of India, both in the actual number of Christian workers and in the proportion of workers to population. With its Indian states it has over 50 per cent of all the workers in India. Next to Madras stands the Bombay Presidency, both in number of workers and the proportion to population. Here, as well as in Madras, one notices the massing of workers, for three-fourths of them are in one-third of the forty-five districts. We do not mean, however, to suggest that India's need can be met by a redistribution of missionaries. Two-thirds of Bengal—the province of Carey and Duff, the home of Rabindranath Tagore, the center of a very real literary and artistic renaissance in India—have so few workers that, on the whole, they may be

called, "unoccupied," except in spots; yet these so-called unoccupied districts contain 78 per cent of Bengal's teeming population.

These observations are suggestive only and need not be carried further in the space at our disposal. They may, however, serve to indicate the kind of results that could be drawn from more detailed study of occupation maps on a larger scale. The most satisfactory work could be done from maps based on the *tahuk*, rather than the larger official district as in the accompanying map. A map showing relative density of population should be available for comparison with any mission survey showing relative density of occupation on the part of missionaries, Christian workers or Indian Christians.

## THE INDIGENOUS CHURCH AND THE EVANGELIZATION OF THE MASSES

REV. BRENTON THOBURN BADLEY, INDIA

India has high caste people, low caste people and also outcaste people. Fifty to sixty millions of outcastes in India have for centuries been regarded as "untouchables." Their touch is accounted by Hindus to pollute. In earlier days these people were required in some parts of the country to wear vessels tied around their necks when they walked the streets, lest their spittle should defile the roads! These outcastes had to stoop as they passed a well, so that their polluting shadow should not render the water impure! They were compelled to drag branches of trees after them wherever they went, lest their footprints remaining should mar the very dust!

It is among these masses that the greatest movement in the history of missions is taking place, a movement that has attracted to India the thought of the Christian world.

In India the phrase "evangelization of the masses" has taken on new meaning. We not only have the *masses*, and the problems connected with their *evangelization*, but we are baptizing them by the hundreds of thousands! The "Mass Movement" has brought on the average, ten thousand people into the Protestant Church *every month* during the past five years. During this period the movement has doubled in volume. In a single quadrennium five Protestant Missionary Societies have baptized 315,000 people of the classes among whom the Mass Movement has developed. In reading of Pentecost, missionaries in India no longer put any emphasis on the 3,000 who were gathered into the Church that day. In this respect, the "greater works" of which Christ spoke have already been seen among us.

#### Missionary Situation in India

No one can forecast the developments of this Mass Movement. At present it is confined, generally speaking, to the Punjab, the northern part of the United Provinces, a part of Bihar and Chota Nagpur, the Telugu land and the region of Travancore in the extreme south. In addition, the Kanarese country around Belgaum has had a marked movement in recent years, and some portions of the Marathi area are showing signs of it.

No man can tell where new movements may next appear. As they are within caste lines, it is possible for them to break out in any part of India where people of those castes are found in large communities. By way of example, look at the Ballia field, in the Benares Division of the United Provinces. Here a region barren to the evangelistic worker for more than half a century, suddenly produced, and that in a section little worked, one of the most remarkable harvests.

It is likewise true that no one can foretell what castes or communities may next be affected. Up to the present the movement has been confined largely to the Bhangis (Sweepers), the Chamars (tanners and shoemakers) and certain servile agricultural classes like the Madigas and Malas of the Telugu country. All these are reckoned among the *Pariahs* or outcastes, but why should not the movement reach upwards among the caste people? Evidences are multiplying that the influence of this movement will soon become apparent among the upper castes. The National Missionary Council of India has put itself on record as of opinion that the high castes are most accessible in places where the movement among the low castes has been most successful. The outward reach of the movement can no more be doubted than its upward reach. Indeed, there are portions of India—particularly parts of Bengal—where there are evidences of a Mass Movement among the Mohammedans! Who can prophesy what these stirrings foretell?

In reviewing the situation resulting from the Mass Movement, one who has had personal experience in the work is constrained to say that in our overwhelming success we have arrived in the Church not at a consummation but at a problem. The Mass Movement is discovered to be not an end to be achieved but a mere beginning. Missionary pioneers, with their much sowing and little reaping, looked with earnest faith for the great ingatherings that they hoped would be made by their successors, and took it for granted that the missionary enterprise would be nearing completion when the heathen should turn from their idols and a nation be born in a day. How could they have foreseen that when prophecies began

to be fulfilled and prayers to be answered, the lot of the missionary would be perplexity, distress, appeals, agony and strong cryings!

#### THE EMBARRASSMENT OF SUCCESS

This brings us forthwith to a consideration of the problems involved in this great movement. We must limit our view in this paper to the indigenous Church, and even then the scope is more than wide enough.

We have to think, first, of the waiting thousands who wait in vain. The significance of this will instantly appear when it is stated that the missionaries of a single American Mission Board have had during the past year to refuse baptism to 160,000 people. This does not refer to the number that are "available" and who can be readily evangelized, but only to those who are pleading for teaching and baptism. Other Boards, in varying degrees, face the same problem. In the aggregate hundreds of thousands are concerned in this great inability of the Church, and ultimately it reaches beyond these to the fifty or sixty millions included in the depressed classes of the land.

Now nothing is better established from the experience of the past than the fact that these movements in India are cumulative in force only up to a certain point, after which they invariably and rapidly recede. The decline is a concomitant of our inability to handle the movement. This has happened repeatedly with the communities who have *moved* in the past. Many a field in India may be characterized today as being "quiescent" where twenty or thirty years ago a mighty movement towards the Kingdom was in progress. Moreover, an appalling indifference, even apathy, may succeed such a movement. "There is a tide in the affairs of men," sang the greatest of all our poets, but there is also a *tide* in the affairs of God with men! That tide is "at the flood" in India today, and the Church is not in a position to "take" it. If under these conditions our pulse can keep its normal beat, if facing such an unmeasured opportunity with the possibility of being unprepared, unable to seize it, the Church can look on with undisturbed calmness and with a self-satisfied complacency, then is our cause indeed "bound in shallows."

Under these circumstances it was but to be expected that from India in these great years there would come, with renewed importunity, the Macedonian call. That call has come to the ears of the Church with compelling insistency, but it is a question whether even yet the Church at the Home Base has grasped the magnitude or significance of the thing that must now be done in India. The question keeps recurring in India

#### Missionary Situation in India

whether we have done our full duty by the Church in acquainting her with the dimensions of this enterprise, or its real bearing upon the future of the Kingdom of God in the Orient.

No one who understands America or knows the spirit of her people can doubt that this land will make the utmost response when the facts are fully understood. Indicative of this is the campaign now afoot in one Church to secure a million dollars and more than a hundred additional missionaries to meet specifically Mass Movement needs in India. Doubtless other Boards are planning great things in view of the large interests concerned. We have faith in America, but only in an *informed* America, seeing clearly, understanding fully, acting intelligently.

Money cannot inaugurate a Mass Movement, but such a movement requires money. Particularly is this true of the great follow-up work that must result from any Mass Movement. It is a question as to which is the greater evil—to refuse to baptize or fail to shepherd adequately those who have been admitted to the Church. To baptize or not to baptize—that is the question in India today. The meeting of our responsibility in this matter involves very large things:

- (1) Maintaining a sufficiently large force of missionaries to insure adequate supervision of the new communities brought into the Church.

- (2) Training and sending out the requisite number of Indian evangelists and pastors to do the intimately personal work involved in tens of thousands of villages.

- (3) Organizing and starting the necessary number of new schools to provide secular education for the boys and girls of the new communities.

How grave a problem this aspect of the question presents may be seen from even the one statement that there are today, within the ranks of a single Mission in India, 60,000 boys and girls in the villages for whose schooling there is no provision. The same Mission is adding more than 100,000 totally illiterate people to her Christian community each quadrennium.

Each one of these three things involves large amounts of money. Hundreds of missionaries not only have to be sent out, with transit and salaries provided, but houses for many of them must be built on the field. The one item of salary alone would, for 600 missionaries, amount to about \$700,000 a year. This is a low estimate, in view of the fact that a single Board is planning to send out one hundred men for its mass movement work.

The training of Indian evangelists and pastors calls for many new training schools where these do not exist, and added



scholarships for the support of students where existing schools are able to handle the larger number of students.

The building of thousands of little village school-houses, and the training of thousands of teachers for these primary schools is the first item of the educational program. But in many cases, before these teachers can be trained, we must build, equip and set in operation scores of normal schools for the training of the teachers.

Here, then, are three aspects of the work, among others, that entail heavy expenses. Now, in view of the whole situation in the United States today, and considering the prevailing tendencies in the Church, it is not too much to expect that the Boards represented in this Foreign Missions Conference, having Mass Movement work in India, will do *all* that the financial situation demands. In this confidence let us leave the purely financial aspect of the question, and proceed to what may well be of even more importance.

#### EFFECT OF THE MOVEMENT ON THE MISSIONARY SITUATION

A very large, and also most interesting question is as to the effect of the Mass Movement on the missionary situation in India. Let us take this up from two points of view:

(1) *The influence of the Mass Movement on the non-Christian community still unreached by it.*

This community may be referred to under three heads: (a) Those who are openly hostile to the movements and are adopting various measures to check it; (b) Those who are indifferent, and (c) Those who have adopted the policy of "watchful waiting" and feel concerned in it.

(a) Strangely enough, those who oppose us have themselves never been friendly to the depressed classes. Their opposition now is due, not to lack of admiration—even approval—of what Christianity is doing for these outcasts, but to a fear of the advantage that this success is bringing to the Christian enterprise. They are now fighting us, directly by organizing counter movements and persecuting converts to Christianity from among these classes, and indirectly by offering all sorts of new concessions and inducements to the still despised outcastes in an effort to hold them back from accepting Christianity. Meantime, Islam, seeing a new opportunity is also astir to capture these people for the Crescent. All this counter-effort is making a new chapter in the history of the Church in India—furnishing reading that is most instructive as well as interesting.

(b) The great bulk of Hindus are still indifferent to what is going on. They cannot see deeply enough to understand

#### Missionary Situation in India

the ultimate reach of the movement, and hence their continued complacency.

(c) There are some of the Hindu castes, very respectable and well-to-do people, though not of the highest standing, who have watched the movement closely, seen its bearing on their own future, and are waiting for just that time or circumstance that may lead them to swing into the movement and throw in their destinies with the Christian Church. It is of the utmost importance for us to realize that these people are, above all, watching the classes that have already joined in the movement. Will the Chamars and Sweepers, the Malas and Madigas, and all the other depressed classes concerned, become and secure what is really worth while? This is the great question with the watching ones, and if the classes now being brought into the Church and wrought upon by us fail to register the progress, social, religious and material that it is reasonable to expect, the new movements will not take place—the watching ones will cease to look our way. In view of this, the Church may well tremble at times in looking upon the work that has thus far been wrought upon some of the material for which we have assumed responsibility! Brethren, if God work not with us in this movement in the fulness of His power, there is no hope ahead! It is a time for prayer—let us pray!

#### (2) *The influence of the Mass Movement on the Church in India.*

This is a matter of many-sided interest. There is space only to tabulate some of the influences at work.

(a) There is, first, the effect of the wonderful encouragement that so successful a movement brings with it. When thousands are thus turning from their idols, breaking down their heathen shrines, tearing pagan amulets and charms from themselves, their wives and children, and forsaking the superstitious practices and customs of heathenism, the Indian pastors and evangelists who see so signal a work of God's grace take fresh courage as each victory assures them of still greater triumphs.

(b) With entire communities coming into the Church, instead of individuals or families as used to be the case, certain economic problems do not arise at all. The tanners and shoemakers continue at their trade. Boycotts are out of the question when there are no others in the whole region who can dress leather or make shoes. The individual or the family forsaking the ancient faith would starve, save for financial help extended by the Church: the *community* can change its allegiance in religious things and continue to make a livelihood in the fields of past endeavor.

(c) The enterprise of self-support is materially advanced. However poor a community may be, in a country like India it always has a margin for religious giving. This margin is narrow, but it affords an immediate beginning in the matter of working out the practical problem of self-support. Systematic giving is inculcated from the inception of the new life on which the community enters at baptism. India needs only time in order to work out its salvation in the matter of self-support.

(d) As to culture, education and general intelligence, the incorporating each *month* of ten thousand almost wholly illiterate people with the existing body of Christians, a community already low in the scale of things intellectual, brings with it its own menace. At this point the Church in India faces one of the most serious problems raised by the mass movement. Where existing facilities for education were already inadequate to provide for a small community, the influx of hundreds of thousands of people habituated to total illiteracy, bringing with them no ideas or institutions bearing on mental culture, bids fair to perpetuate an ignorant Christian Church. It is out of the question to think of educating these masses. Indeed, the adult community is beyond the power of assimilating even the rudiments of education. Our only hope is that we may be able to save the situation ultimately by setting about at once to teach the boys and girls to read and write. Even this is an undertaking so vast as to leave us little hope that we can succeed in it during the present generation.

(e) No summary of the effects of the Mass Movement on the indigenous Church should omit mention of its influence on the body of Christian laymen. It was to be expected that in the emergency precipitated by the movement, added reliance would be placed on the laymen. This step was the more readily taken because the caste system among the people affected furnishes a type of village and community leaders through whom the situation could be largely controlled. These men are the acknowledged social and religious heads of their own caste fellows within a given territory, whether that be just one village or thirty. Their office is hereditary, and when they and their people become Christian, it is the natural thing to continue them in their positions and make them a regular part of the ecclesiastical machinery. Their influence extends over the same area as before, but is exercised now in relation to the interests of the Church. The next step was to arrange for gatherings of these rural leaders in order to relate them more specifically to their new duties, and a further development was to give them special training for the work that was now ex-

pected of them. This is the stage at which we have now arrived, and it is leading to results greater and better than had been anticipated. Regular Summer Schools for the instruction of these village headmen have been instituted in many districts, and the outlook is for a wider adoption of this plan and more thorough instruction for those in attendance.

These lay leaders go back to their villages with a real sense of personal responsibility, which, with their standing and influence among their own people, results very generally in their becoming a most valuable addition to the forces that are at work both in building up the new Christian communities and in carrying the evangel still further afield.

#### THE QUESTION OF LEADERSHIP

This brings us to a consideration of one of the most vital aspects of this whole mass movement work—the raising up of an adequate indigenous leadership.

Three classes of leaders are needed—in addition to the village headmen, to whom reference has been made.

(1) There must be trained a very large force of simple village catechists, pastors, pastor-teachers, or whatever they may be called. These men are needed by the thousand, to help care for the new rural congregations that have been gathered together. They cannot be the product of our theological seminaries, where a comparatively small number of men are now studying, and graduation from which requires a mental furnishing that our raw village candidate does not possess. Moreover, the course is one that requires three or four years to complete, and the need that we face must be met *now*, a large part of it even in 1918.

To this end there are many districts where Emergency Training Schools have been established with a view to giving a short course of instruction to prepare for purely village work. The practice of some is to teach for three months, then send the candidates back to the village for several months of practical work. Those who prove successful are brought back for another three, or, possibly six months, and then again returned to the work. These men are sent back to their people before education or absence or continued touch with the outer world has put a gulf between them and their own people, thus unfitting them for the simple work that is expected of them.

(2) In addition to these low grade workers we need a considerable body of trained pastors and evangelists such as our Seminaries are now producing. These men co-operate di-

rectly with the missionary leaders and must largely supervise the work of the village laymen and the rural catechists. They have been indispensable from the first, and are now needed in much larger numbers. In view of the fact that it takes three or four years to train them, after they have received their primary and secondary school education, it is incumbent on all Missionary Societies to expand greatly their present resources for training their regular theological students.

(3) But the need of indigenous workers is not fully met, even if we have an adequate supply of the two classes of workers thus far mentioned. The situation demands also a high-grade Indian leadership for the new India that is so rapidly coming into existence. These men should be not merely mission employees but real leaders—men of the most thorough training who can face the strongest exponents of Hindu and Mohammedan thought and hold the respect of all. This type of man alone can hope to capture the intellectual life of India for the Christian message, or have a shaping influence on the new nationalist movement of today. Likewise without them in sufficient numbers we shall not be able to deal with the numerous and intricate problems that the Mass Movement is constantly presenting. India *at its best* must enter more largely into all our counsels and efforts on that great field.

#### TOUCHING THE "UNTOUCHABLES"

Let us now, in conclusion, get some idea of what the Gospel has done for the lowly ones affected by the great Mass Movement. What happens when an "untouchable" is *touched*? That depends on who does the touching! Hinduism touched them to trample on them. Islam touched them to offer them the Koran or the Sword. Christ is touching them to transform them. His touch has in it the ancient power to change and uplift—alike in either hemisphere, on either side of the equator! It is resting on India today in a new way.

A few years ago there was in the Punjab a desperate character by the name of Gulu. He was a *thug*, and that means he would stop at nothing to gain his ends. Gulu was touched by Christ, and lo, a transformation! What do you think Gulu became? Strange things happen in India—Gulu became a mighty man of prayer—more, he became one of the great intercessors of God. He would spend hours in pleading for the affairs of the Kingdom, until the perspiration streamed down his face. He had received a *baptism of prayer*.

One day Gulu came to the missionary.

"Sahib," said he, "teach me some geography."

#### Missionary Situation in India

"Why, Gulu, what do *you* want with geography at your age?" was the exclamation of the missionary, and the transformed man replied:

"Your honor, I wish to study geography that I may learn the names of some more places to pray for."

God is waiting to touch and transform ten thousand Gulus all over India. Will the Church help Him to do it?

A missionary in the Telugu land is out on an evangelistic tour through the villages. Among his workers is Nursamma, a Bible Reader and evangelist, a woman converted at sixty years of age in the Mass Movement. The missionary has had during the day to refuse three delegations that came pleading for him to go to their villages and teach and baptize them before the plague carried away any more of them. In one case a man fell at his feet and held him round the ankles, in his desperate pleading for a teacher. The missionary cannot sleep that night. He has gone out under the stars to commune with his Father. Nursamma's tent is not far away, and as he passes it, he hears her voice. She is pouring out her soul before God. She, who might put to shame the most zealous missionary evangelist, has on her heart tonight the burden of the souls who cry in the darkness for light and must, day after day, be refused their only opportunity.

"O, Lord Jesus," she wails, "why did you not call me sooner? Here am I, an old woman, with just a few years of service left, *why* did you not get me when I was young, that I might have given many years of service to the Kingdom? There is so much to do—there are so few workers—O, why did not the missionaries come sooner?"

And the missionary looked up to the Father above, and in very anguish of soul, cried out—

"O why did we not?"

Shortly before leaving India I stood on one of the great plains of the north country. An Indian preacher, convert from Islam, who had baptized thousands in the great movement among the Chamars and Sweepers, stood beside me. We had been out on tour through the villages together, and had at length reached this particular plain of which he had spoken more than once.

"Here it is, Sahib, it was here a few months ago that three thousand Chamar men gathered from the villages around, and for three days gave themselves up to a careful consideration of the great question whether they should, as a community, adopt the Christian faith. Their decision involved about fifteen thousand people, and would have its influence on hundreds of thousands besides. At the end of three days they came to

a decision that they would take the step, and then they came to us. They asked our Mission to put teachers in all their villages and, after the necessary instruction, baptize their entire community."

"And, Sahib," he said, as his eyes wandered first over the plain, and then rested on the ground at his feet, "we had to refuse their offer. We did not have the teachers, we did not have the pastors, we did not have the money. The opportunity was *too* great for us—it overwhelmed us."

"What did these people say?" I asked.

"They were greatly disappointed, they were surprised, they have become hardened towards us. They say, 'You Christians have preached for many years in these regions, *Repent and be baptized*. Now that we ask for baptism, you refuse it to us!'"

"But did you not, did not our missionaries, explain how we hoped to get the needed teachers and preachers and money as soon as possible, and then baptize the people?"

"Sahib, we told them everything, but they do not understand it. Ganga Das of the adjoining village speaks, I think, for them all when he says—

"We had not expected it—we have been pushed back!"

Then the man at my side is forgotten, the plain before me widens until it stretches to the horizon. The far reaches of it are covered by a dense darkness, and out of that darkness I see countless multitudes struggling forward out of their blackness of night towards the light. They are poor and ragged, they are gaunt and weary, but famine and oppression and the horrors of heathenism are behind them—their faces are towards the light!

Then I see a sight that I cannot comprehend. It amazes me, it staggers me, it awes me. Hands—countless hands—reach down from above and begin pushing these people back into the darkness! Some get past the hands; in some places many, in others few. But alas, thousands, tens of thousands, hundreds of thousands are pushed back!

I look at the hands, they are *white* hands. I start back—they are like *my* hands—My Father! they are American hands!

Then, again, the empty plain is before me. I retrace my steps, but life can never be the same again. How could it be for one who has gazed upon such a scene of the Great Refusal—the Church refusing baptism to thousands who plead!

God is testing the Church in India today. For the outcome of that test the men and women in this Foreign Missions Conference must bear a large responsibility.

The Christian Church faces in the Mass Movement an emergency beyond human resources to provide for, an enterprise

beyond human power to carry through. Be it so—it is well! In the hour that we fully know this, victory has drawn nigh. The greatness of the task throws us back on God. It is the hour to look to Him.

He who inspired the great Record turns its pages for us Himself. He pauses at the great question of our time—

“Who is sufficient for these things?”

Then the finger of the Almighty runs down the page, and rests upon the answer that He has framed for us Himself—the word He would have us take on our lips and believe in our hearts—

“Our sufficiency is of God.”

## HIGHER EDUCATION AND ITS RELATION TO THE LEADERSHIP OF THE INDIAN CHURCH

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In discussing Higher Education in India it is usual to assume that reference is being made exclusively to that form of training which is imparted through the agency of the English language. This is an error since it fails to take account of the scholarly study of the literature of the country. Such study received a great impetus through the labours of European scholars during the early decades of the last century, and much effort and money have been expended upon its development during the years that have intervened. Institutions have been founded and the Universities have afforded much encouragement by prescribing courses and admitting to degrees those who satisfy the conditions laid down. But High Schools and Colleges in which a predominant share of attention is given to the study of the Oriental Classics or to the vernacular was comparatively few. The obvious reason for this is to be found in the fact that openings in which a fairly comfortable livelihood may be secured by the man who is ignorant of English are exceedingly rare. In spite, however, of this handicap, much has been accomplished; though this can hardly be said to be proportionate to the time and money expended. That the study and use of the classical languages should have so largely been given a subordinate place in the scheme for the higher education of that great people is undoubtedly a thing to be seriously deplored, and has been given most earnest attention. It must, however, be admitted that there appears at present very little hope of any real success for any of the attempts



to stem the tide of demand for English education which began to flow from the days of Alexander Duff and Lord Macaulay. I take it that on an occasion such as this we are expected to consider the system that we have, rather than some ideal which we might more heartily commend. The conspicuous and overmastering system is that which leads up to and is largely guided by the great Universities. Of these there are five, viz: Madras, Calcutta, Bombay, Punjab and Allahabad. In response to a desire that there should be a closer relationship between student and examiner, and that as need arose for more colleges and universities, either to satisfy the demand for sectional education or to furnish facilities for large areas remote from the great centres, new universities have in very recent years been founded. These are, the Hindu University at Benares, the Mohammedan University at Aligarh (shortly to be completed as to its organization), Patna University, one at Mysore and at Dacca and probably one in Burma.

Entrance to all these universities is to be obtained solely through what is known as the Matriculation Examination, and this is the link that connects them with the great host of High Schools which is spread all over the land. According to the last Census Report available, these schools had an enrollment of 1,202,864 students above the Primary Grade. A great majority of these will never enter the colleges, and yet in 1915 no less than 12,878 candidates passed the qualifying test for entrance, rather more than fifty per cent having failed to satisfy the examiners.

Of Arts Colleges there are 148 with 41,956 students, and of Professional Colleges 48 with 8,732 pupils.

There are many interesting facts regarding the distribution and classification of students, a knowledge of which might aid us in our effort to appreciate the task and the opportunity of the educational missionary, but these must here be passed by. Enough has been said to indicate in outline, something of the nature of the great educational machine of which Christian institutions form a by no means unimportant part.

The question before us in these days is not whether the system is the best of all systems for India,—frankly, I do not believe that it is such; and there are doubtless few amongst those who have most thoroughly studied the conditions who do not wish that it were possible to inaugurate something largely new, which might be more really educative through the omission from the system of the necessity for gaining almost all knowledge through a foreign language.

Reforms will doubtless be made, and it is not without interest to note that in the work of shaping the curricula of both

university and high school the foreign missionary has through all the years borne an important part. Meanwhile the field lies open to the Church, and while disclaiming any purpose to institute a comparison between Educational Missions, and any other forms of effort, having in view the same great object, I desire to place before you certain considerations which should, I think, be very thoughtfully weighed by every individual and organization concerned with the great problem of presenting the Gospel of Christ to the multitudes of India.

*I. The maintenance of the High School and College are essential to the development of the Christian Church.* If the denominational or distinctively Christian College is a need of the church here, a many-fold greater need emerges from the conditions of the church in a non-Christian land.

Apart from the missionary institution the Christian student has no resource save the Hindu, the Mohammedan or the Government College. In the former two anti-Christian ideas will be ever before him, and even in the Government College, where no leaning toward Christian teaching can be shown, there is not infrequently to be seen a practical violation of neutrality on the part of teachers who, though nominally Christian, profess and express contempt for the fundamental teaching of our faith.

The work to be accomplished by the Church for the existing Christian community may be suggested to your minds by an illustration. After the organization a few years ago of the National Missionary Society for all India, committees were formed in the several Provinces to improvise the work within their respective bounds. It was my privilege to be an advisory member of that society with the opportunity of attending the meetings of the Committee. At one of the meetings of the Committee an extraordinary fact became apparent. Of the membership consisting of nine leading Christians, seven were former students of a mission college, and the first and second missionaries of the society in that particular province had had their training in the same institution. Here were, and are, men, most of them of Christian parentage assuming the leading part in plans for reaching the unevangelized masses. I have reason to believe that in furnishing such illustration of the fundamental need of Christian colleges for the conservation of the youth of the Church, other provinces would not fall behind the one referred to, if testimony were to be asked of them.

*II. Separate Collegiate and High School Education for Christians is not desirable.* This judgment has been reinforced

in recent years by such a body as the All-India Missionary Council, not to speak of others.

Separate hostels or dormitories, with the most thorough possible arrangements for the cultivation and spiritual guidance of the Christian student are of course requisite; but this need being adequately provided for, it is conceded that for the broad development of the man and the furnishing of him with the best equipment for a life of efficiency, the college or school where he is not segregated from his countrymen is greatly to be preferred. Furthermore, it may be pointed out that it would obviously be impossible for our churches to provide funds for the maintenance of an adequate number of institutions for Christians only. In fairness to the Christians, too, those could not be allowed to fall behind those maintained for non-Christians, in the matter of staff and equipment. It is my very definite conviction, therefore, that to attempt to segregate the Christian youth during the stages of this higher training, would be inexpedient from the standpoint of funds; and that even though such institutions could conceivably be provided, the policy would be detrimental to the Church. I regret that it is not possible here to enter fully upon the considerations upon which this opinion is based.

*III. The High School and College are a powerful Evangelizing Agency.*

1. In the case of the majority of non-Christian youths there is practically no way but this through which they can be led to study the doctrines of the Gospel brought under the influence of the Christian missionary. It is a well recognized fact that the number of actual converts entering the Church as the result of this form of service is by no means large. Some have even been constrained to raise the question as to whether such effort might not entirely be abandoned.

Fewer in proportion to the numbers who come to us, are in these days making profession of their faith than responded to the efforts of Duff and his colleagues more than three score years ago. There were no half-way houses then; now there are many. Then it was a choice between Christianity and polytheism and idolatry; now it is a choice between Christianity and one of a variety of faiths which have appropriated to themselves, without acknowledgment, more or less of the ethics of the New Testament. These attract the enquirer, because they do not demand the examination that is involved in public profession of faith in Christ. And thus a great multitude of youth fall by the way, and never find the Christ whose voice they heard for a time, but hesitated to obey. And yet

there is danger here of our minimizing the actual things accomplished in the way of the direct upbuilding of the Church through ingatherings from school and college. It is from this source that much of the Church's leadership has come. Pastors, evangelists, head-masters, teachers, officers and members of the church; one has only to imagine what the Church would be without those who first learned of our Lord in the Mission College and School, to form some conception of the important share these institutions have borne in bringing life and power into the Church.

2. There is a secondary but exceedingly valuable result of the form of work which consists in the preparation of large numbers of people for the time toward which we all look when a great movement toward Christ shall begin. Tens of thousands of people under its influence are set free from the prejudices from which there was no other way to escape than this. No other single influence has done so much as this to bring them to recognize the superiority of those things for which the great Social Reform Movements so conspicuous everywhere stand. This accomplishment alone, in the eyes of many, has seemed to more than justify all of time and money that have been spent in education.

Admirable as this result is, and of enormous value to the lives of the people, we cannot of course recognize in it the fulfilment of the great aim that has impelled the Church forward. It has, I firmly believe, brought perceptibly nearer the day when multitudes shall acknowledge Christ as King. Its lesson for us is surely nothing less than this; that where so much has been wrought, and where this method of work constitutes so largely the only available avenue to the lives and hearts of many who have already begun to move vaguely away from the old in the direction of something that they desire should be better, it is our imperative duty to persist upon wiser and stronger lines than in the past, in the assurance that our message is the only one that can satisfy the longing of these whose eyes have already been opened to some of the beauties of our blessed faith, and whose hearts are profoundly dissatisfied with what they have found in their own.

*IV. The field of Higher Education in India has not been at all adequately utilized.* Great things have, it is true, been accomplished, but they are as nothing in comparison with what the opportunity has warranted.

And now I desire to speak with the utmost frankness of this opportunity and the obligations which seem to me inseparable from it. The remark has become a very trite one that

conditions in India are undergoing very rapid change. Trite though it be, the fact expressed by it is, I fear, very meagerly realized. Whether the rest of the world wills it or no, that country is going to be heard from, with early and startling effect. But I am not here to speak of political or social movements, except as these serve to accentuate the importance and necessity of our taking advantage of the hour.

Do we realize the significance connected with the establishment of four great colleges, one of them the largest in its attendance of students in the country, within a few years, and each of them having the motive for its foundation in the desire to stem the tide of Christian influence, and in some instances systematically to antagonize that influence? Meanwhile, Christian schools and colleges have gone quietly on their way, with no very pronounced effort to keep pace with the educational movement of the time. Government has expended large sums, being unwilling, naturally, to allow unaided non-Christian institutions to outrival the State establishments, and thus attract to themselves a preponderance of the brighter students. And upon the non-Christian schools huge sums are being expended. Briefly the situation is this: Whereas a few years ago the missionary schools and colleges held in many communities a predominating position, and attracted the best students, their position relative to others has changed perceptibly, as to staff and equipment. The elaborate provision necessary for the teaching of the various branches of Physical Science, the specialization in preparation requisite for efficient work in all departments, this need only to be mentioned to suggest to you the modifications which must be made if we are to hold our own in the face of the new conditions.

I say deliberately that there must be a large contribution in addition to what is now being made both in money and in men, if we are to cope with the situation. Poorly equipped schools and colleges we cannot afford to have. Even our Indian Christian youth will flee from them to that which is better. Time was when a poorly furnished Englishman or American did not necessarily become notorious because of his limitations as a scholar. A period has arrived when the very best we have finds full scope for his best endeavor. Less than our best we dare not send to represent the Church. It will not suffice for us to urge that our educational work can go on reasonably well with small equipment and teachers who probably could not succeed at home. That attitude is not honest or fair to the people whom we proffer our services as instructors. Better have fewer schools, but let those we have be provided with an equipment that will commend itself to all. The Holy Bible

#### Missionary Situation in India

is not likely to be well taught, or the example of a teacher be of much value in a place where we are not acting in accordance with our profession to give a sound education to those who voluntarily put themselves under our tuition. Knowing something of the limitations which press upon Boards as to both men and money, I wished that I might avoid giving expression to this feature of our situation, but I reflect that it is not for me to determine how the men and means can be furnished, but to suggest in all humility to those who stand between the Church at home and the work abroad, that the times are calling for a great advance both in the quality and quantity of our educational missionary work. The Church in India needs it for its sons and daughters that they may be prepared to take their places in the task of moulding and guiding the great multitude that is entering the doorways of the Church from amongst the lowly. I have been delighted and filled with thankfulness to God at sight of converts from the castes, from Islam and also sons and daughters from Christian homes trained in our schools going gladly forth to teach and welcome to the Church those who are coming out from lives of depression and ignorance.

The thousands of youth who seek an education, but have no thought of seeking and finding Christ, must be sought and found and led to Him through our schools, otherwise they are unlikely ever to have an opportunity to hear in any adequate way, in even the barest outline, the story of the Cross and its applicability to their needs.

Could we reach them otherwise? Could they be kept from the poisonous atmosphere of the anti-Christian place of learning in any other way? Could we hope to see them pause and listen with attention to our message in chapel or street? I should not so earnestly urge the educational method. We should all rejoice to escape the toil and expense of teaching mathematics and chemistry and philosophy if in some other way we could secure that half hour of the personal interview with its moments of prayer in company with the individual who has begun to feel his need.

Let this form of service be maintained, strengthened, and if possible, increased in scope.

"And time shall come, when, like a swelling tide  
The Word shall leap the barriers, and Light  
Shall sweep the land; and Faith, Love and Hope  
Shall win for Christ this stronghold of the night."

## DISCUSSION

DR. L. B. WOLF: I should like to speak to one phase of the missionary situation in India which to my mind is one of the most hopeful, and, I trust, will be one of the most fruitful. I refer especially to the system of residential colleges now being inaugurated. This refers especially to South India; I do not know that it refers to North India as well. Dr. Ewing did his missionary work in North India, at Lahore, and my whole experience with missionary work has been confined to the Madras Presidency. When I went to India, years ago, colleges were not residential. Every boy lived where he pleased, all over the village, all over the town, all over the city. A matter of probably twenty-five or thirty years ago, that great missionary statesman, Dr. William Miller, of the Madras Christian College, established the first Christian hostel in which he had Christian students. Having done that, he went a step further, and he came to the conclusion the way to reach the Hindu student with the Christian message of the Christian college, was to get the boys together into residential quarters, where they could be reached outside of college hours. That was, I believe, the second great Christian hostel in South India, and it was for Hindu students.

After a few years the Government found that to allow students during the years of their training in India to remain under the influence of the Hindu home and the Hindu social life was very detrimental. The Government then decided that young men undergoing training in all the colleges shall go into residence and shall live away from the Hindu community during the time that they go through their educational career.

I need not tell you that this is the opportunity for the great missionary educational authorities in India to seize, an unprecedented opportunity to reach the heart of the Christian student as well as of the Hindu student. You can get at the boys in the evening; you can get at the boy while he is at home taking his meals; you can get at him when he lives by himself away from Hindu surroundings, as anyone will know who knows anything about India. Now the Government has made that the policy; and the time has come that any college that desires to live in India, especially in South India, must provide residential quarters for the students. If we put a Christian missionary in charge of the residence, he can be with the boys morning, noon and night, influencing them for Christ in a way by living among them.

That I conceive to be one of the great elements in the future missionary situation as it pertains to high class work in college service. I am quite sure that Dr. Ewing will agree with me

that this is a great opportunity. It has not as yet been fully worked out in South India, but it is being worked out as rapidly as money can be had for the establishment of these hostels or residential quarters for the students. When that is accomplished I am quite sure a better work for the rising educated classes in India can be done.

REV. H. F. LAFLAMME: I rise to ask Dr. Ewing two questions: 1. Are these four new institutions to which he referred universities, or are they simply colleges that will be identified with the five universities already established? 2. Does the consensus of opinion among the missionary educational leaders in India favor the creation of a Christian university or a chain of Christian universities in addition to the Government institutions that already exist?

DR. EWING: These colleges that have been recently established are all established with the expectation of merging very shortly into the form of universities and of being separate from the existing universities.

As to whether there is any great desire or inclination on the part of Christians to establish a Christian university, I should say definitely, No. The matter was mooted many years ago, and the overwhelming argument with which it was met was this: If the Christian missionaries were to identify themselves with a Christian university the tendency would be inevitable at once for the educational missionaries to be left entirely out of a position where they could exercise an influence upon the Government universities, which are so tremendously preponderating in the number of students. And it is worth mentioning here (and I trust I shall be certainly exempt from any suspicion of wishing to call attention to anything that I have been put in a position to do) that it has been my privilege for seven years consecutively to serve as Vice-Chancellor of one of the government universities, and my colleague, Dr. Fleming, was for years a member of that university. It is so all over India. If we had a Christian university exclusively, obviously the Government and the non-Christian workers would at once say, "They have their job there, and we do not want them here"; and our influence would be gone.

DR. J. SUMNER STONE: It is an interesting fact that the mass movement, the story of which so thrilled us this evening, did not begin until after more than fifty years of seed sowing. It came as a surprise, an astonishing surprise, and yet it came as the result of long years of careful preparation. Sometimes there is a disposition to criticize higher education, the work represented by Dr. Ewing this evening. But this higher education which was carried on years ago by such men



as Dr. Duff, and at the present time by Dr. Ewing, means the touch, that strange divine touch which an educated Christian man can give to a student that will produce influences which will work like leaven, that may not manifest themselves until years after. Now anyone that attempts to estimate the progress of Christianity in China or India by statistics, by the number of baptisms, fails utterly to appreciate the progress of the kingdom of heaven. I remember when in Java that I came in contact with a great many of the young Chinese who had gone through the college which was established by Bishop W. F. Oldham in Singapore. There went forth from that school men although never baptized, never registered as Christians, who have permeated the communities where they settled with a spirit of Christ that is resulting in the creation of a new kingdom. The kingdom of Jesus Christ is coming not by observation. We will suddenly waken up to the fact that the kingdom of heaven is in our midst, and that quietly there has been going on this sublime divine movement. And such men as Dr. Ewing represents in China and India, who are working among the higher classes, are playing a part the significance of which we little realize, in preparing the leaders for that mighty movement that was foreseen in those prophetic days when the prophet spoke of a nation being born in a day. And I confess to you as I stand here in the midst of this company of leaders, I am profoundly moved with the vision that comes to us of what Jesus Christ is doing in the world and the agencies that He is using to bring about such wonderful results.

REV. DAVID S. HERRICK: In line with what Dr. Ewing has said about higher education in India I should like to say a word in favor of higher theological education in India.

There are a great many educated Indian Christians, young men, in various walks of life, but very few are coming forward as pastors and leaders in the Indian Church. Perhaps one reason for this has been that, although there are about forty-seven theological institutions in India, these are all of comparatively low grade. They are not institutions in which a man with a college education would feel that he could get very much more than he could by reading theology and kindred subjects by himself, and the attention of these college bred young men has not been turned to the service of the Church. During recent years there have come up two institutions at which theological education adequate for men of college grade has been provided. One that I refer to is the historic Serampur College, near Calcutta, under the English Baptist Society. The other is the Union Theological College in Bangalore, which is supported by six different missionary bod-

#### Missionary Situation in India

ies, including three English societies, two American missionary societies, and one Danish Lutheran Committee. Among the students there are at least four or five denominations. The difficulty of obtaining students for this institution is due to the fact that so many of them are needed in the different forms of work, secular work and in some cases teaching in mission schools and colleges, that they are prevented from turning to theological education.

The funds of this institution are very low—a fact which ought to be brought to the attention of this Conference and before the missionary boards of this country. Of the 120,000 rupees (i. e. \$40,000) spent upon this institution only about one thousand dollars has come from America. The European societies have expended nearly \$40,000 for the buildings, the residences of the staff, hostels for the students, and the building for the class rooms, chapel and library. There is upon this college a debt of about \$12,000, which gives the mission boards of America an opportunity to come in if not among the first, at least among the last, and to help to make this institution a much more useful and influential institution for the upbuilding of the Christian Church in India.

For the time is coming, and is coming quickly, when these college trained young men of India will be needed to take the place of missionaries. Although the college has been running for only about eight years, our graduates are doing this. One has the oversight of a station of the London Missionary Society which was formerly under one of their missionaries; four graduates are teaching in vernacular theological seminaries; others are teaching elsewhere; some are at work as pastors. I recall one in Travancore under the London Missionary Society, with about 1,500 to look after—and others are working as evangelists. It seems to me that the mission boards in America have not sufficiently turned their attention to union theological education in India.

DR. JOHN F. GOUCHER: There is a phase in the higher education which possibly has not been touched: that is, the origin of the students who attend these institutions.

On one of my visits to India I had an opportunity of conversing with many persons who were engaged in education, particularly in the primary vernacular schools. When speaking to a pastor at one station who had gone through a primary vernacular school and the theological school, I asked, "What about the boys that you knew going through a certain class or unit of the vernacular schools? Have you any of them here?" He replied, "In my congregation there are four, all of whom were outcasts, the children of outcasts. They went through

that primary school, then through a high school. In the high school they took some special training, either in bookkeeping or in stenography. Of these four members of my church: one is the secretary of the municipality; one is a private secretary, a stenographer and typewriter, holding a secretarial position in the leading bank; one is confidential clerk to the governor of the province; and one is a confidential clerk with the commissioner of education. The annual salaries of these four persons possibly equals the entire income of their parents during their lifetime. They not only live comfortably as related to those about them, but they are liberal givers to the church, and the children of these four families will all go through college."

While the education which they received was not very adequate, they at least got an ideal, a stimulus, an inspiration, a purpose, and the children of these four families are preparing for college. It is to the second generation and the third generation of Christians, especially if their parents have had the opportunity of even primary education, that we must look for the best material for advanced education from which will come the leaders of the leaders in these great movements.

## DOES THE PRESENT FINANCIAL SITUATION DEMAND A READJUSTMENT OF THE SALARIES AND PERSONAL ALLOWANCES OF MISSIONARIES

MR. DWIGHT H. DAY

Treasurer, Board of Foreign Missions, Presbyterian Church, U. S. A.

Thursday Afternoon, January 17

In assigning this subject for discussion did the Committee on Arrangements mean to imply that because of the increased financial burdens which the foreign missionary enterprise is obliged to carry in these disjointed times, and being faced with the possibility of diminished income, the salaries and personal allowances of missionaries should be carefully considered with a view to *cutting them down*? The term *readjustment* is neutral and would cover proposals to decrease salaries as well as to increase them. Some may say that such an interpretation is far-fetched, for, aside from the fact that nobody in this generation (or, I dare say in any other) ever heard of such a thing as a salary being reduced, the times themselves declare that the salary schedules could only be examined with a view to their revision upward. However, those who so easily interpret the mind and intent of the Committee would be assuming too much from the standpoint of some missionaries, for certain of these have assumed quite the opposite and in answer to a request for data and for their judgment in the matter, have stated in effect, that in view of the serious situation in which mission boards find themselves to be at the present time they think it would be only right and fair to reduce missionary salaries by a certain percentage; thus they may contribute their sacrificial bit to the end that the mission work may be maintained without curtailment at this time. We may well be thankful for such spirits in the personnel of our mission forces. Such men and women are bound to carry the enterprise forward toward completion and success, utterly unregardful of themselves. The purpose to which they have dedicated their lives is first, and everything they are and have must bend to that purpose. Assuming the more logical interpretation of the question (if the less serious and sacrificial), ought the salaries and allowances of missionaries to be increased?

First, may we examine the ground on which any salaries are ever increased, including the salaries of those engaged in gainful occupations:

(1) Because of increase in knowledge of the business and improvement in efficiency and skill in the work assigned. For reasons that are obvious this standard cannot be applied to missionary service on the foreign field.

(2) On account of increase in length of service. The system of graded salaries adopted by some missions and boards is based on length of the term of service, the salary increasing with certain periods until a fixed maximum is reached. However, length of service does not appear as a factor in the present discussion. In passing, it may be noted that the system of graded salaries has been pronounced eminently satisfactory by missions that have had it on trial for some years, though the low rate fixed for the initial period has been reported as working a hardship on the young missionary.

(3) Because of some peculiar monetary condition which has placed the worker in a position of disadvantage and loss.

(4) Because of a general advance in the price of commodities, and hence in the cost of living.

It is these last two phases of the subject in which we are interested as mission administrators. First, with regard to the exchange and currency question in countries not operating on a gold standard, as for instance in China and Persia. These are silver using countries and their currency fluctuates with reference to gold, as the price of silver in the markets of the world fluctuates. The standard coin in China is worth just so much as the silver it contains is worth, subject, of course, to the fluctuations of ordinary exchange. A few years ago this coin in China could be purchased with 42 cents United States money. For a decade the average cost has been 47 cents. This is referred to as the rate of exchange. In China they turn it about and say the rate is 2.13, meaning that the unit of United States currency (the dollar) for a decade would purchase 2.13 Mexicans in China.

A rate of exchange is the price of the unit of currency of one country, reckoned in the currency of another country, and the rate in this instance can be expressed either as .47 (cents) or 2.13 (Mexican). Either rate can be obtained by dividing the unit 1 by the other rate.

For purposes of comparison it may be well to take .50 as the former rate at which missionaries turned their salaries, paid in United States dollars, into the Mexican dollar current in China. At this rate they obtained two Mexican dollars for one dollar in United States gold. Five years ago that was

#### Salaries of Missionaries

exactly the situation, though during two subsequent years (1913-15) they paid only \$.40 to \$.41 for each Mexican dollar. In passing, let it be noted that a drop of .10 for each Mexican such as this, inures to the great benefit of the missionary, and if such rates prevail for some time he ceases to be surprised over the large amount of native currency realized from his gold salary and, in fact counts on it, just as we would in his place.

But in October, 1916, the price of Mexicans in China had risen to \$.55 each, or 1.82 Mexicans for \$1.00 gold. In December, 1916, to \$.62 or only 1.61 Mexicans for \$1.00 gold.

On July 12, 1917, the rate was \$.67 $\frac{1}{4}$  for a Mexican or only 1.48 Mexicans for \$1.00 in gold.

In September, 1917, the rate went to \$.88 for a Mexican or only 1.14 Mexicans for \$1.00 in gold.

On December 27, 1917, the rate was \$.80 for a Mexican or 1 $\frac{1}{4}$  Mexican for \$1.00 gold.

In other words, a salary of \$100 in the currency of the United States a month would have realized 200 Mexicans at the .50 rate, whereas with the rate at .80 the same gold salary would produce only 125 Mexicans. The salary for a year would show a difference between 2,400 Mexicans and 1,500 Mexicans or a loss to the missionary of 900 Mexicans. Assuming for the moment that prices of necessities had remained exactly the same, as measured in Mexicans, the situation for the missionary would still have been intolerable. If missionary salaries were fixed at just and equitable figures when the rate of exchange was .50 or less, then they are not sufficient when the rate rises to .80. This has been generally recognized by organizations conducting work in China. Mission Boards have fixed the rate at .50 at which salaries should be paid; that is, they have authorized the China Missions to draw such amounts of gold as are necessary to produce the number of Mexicans on salary account that were realized when the rate was at .50. The missionary, under the ruling, is guaranteed his salary at the rate of two Mexicans for \$1.00 gold. The amount that the Mexicans cost above .50 must be charged back, of course, to the Boards at home. The Young Men's Christian Association was somewhat more generous to its China secretaries, guaranteeing 2.25 Mexicans for \$1.00 gold or the rate of \$.44 for a Mexican. The United States Government acting under authority of Congress fixed the rate for its diplomatic and consular representatives in China at \$.43, the equivalent being 2.32 Mexicans for \$1.00 gold, but only up to the point where Mexicans actually cost \$.73. In effect this meant that the Government would pay \$169.73 gold on

every one hundred dollars of salary with which to purchase up to 232½ Mexicans: but that it would not pay more than that amount in gold on each \$100. gold in salary. If exchange should go to .80, then the Government's representatives would receive only 212 Mexicans instead of 232.50.

The point is that there has been practical agreement in the action taken by various organizations in seeking to stabilize salaries of workers in China. The method employed has been that of fixing an arbitrary rate and authorizing salaries to be paid with that rate as a basis.

In the Persia field a like condition with regard to silver currency has obtained. Whereas the *tooman* formerly cost from \$.92 to \$1.00 gold, it has recently been costing \$2.00, and action has been taken by at least one large Board insuring to missionaries the number of *tomans* equal to their previous salaries figured in the native currency. The United States Government has taken no action affording relief to its Persia representatives, Congress having made no appropriation to cover the extra cost in that country.

One other country, Chili, in South America, has experienced a very great advance in the price of its money, the peso, which normally could be purchased for about twenty cents American gold. However, it has declined at times to as low a point as sixteen cents. At the present time it costs between thirty and forty cents, and although Chile is on a gold basis still its paper currency fluctuates so widely that it has the same effect upon missionaries working there, as has the silver situation in China. One Board took action in October, 1917, authorizing the payment of salaries at the arbitrary rate of 5 pesos to the \$1.00, the average rate prevailing for some years.

Exchange has risen in Japan and in India but not as yet to a point where it has borne heavily on missionary workers; the yen has been costing about fifty-one and a half cents instead of fifty cents and the rupee in the neighborhood of thirty-five cents instead of the former of 32.5. The advance, however, is due to economic conditions and not to the position of silver, since both these countries are practically on a gold basis.

The situation with regard to silver is unprecedented and is due to the operation of the law of supply and demand. With vastly decreased supply there has been an immense increase in demand.

In 1911 the world's production of silver was 226,192,923 ounces. In 1916 it was 172,383,800; a decrease in five years of 53,809,123, or 23.8 per cent.

The great silver smelters in Mexico that formerly worked night and day have not operated in more than two years. There

#### Salaries of Missionaries

has been immense demand for silver in England and in India. Normally, India and China consume each year the bulk of the world's production. During 1916 China sold to India approximately 43,000,000 ounces, practically its entire reserve supply.

The warring countries have gathered out of circulation their gold and are holding it to protect their credits. Since paper tends to depreciate in time of war the recourse is had to silver, for "hard money" is especially in demand at such times. An immense demand for the metal has come on account of the very high wages paid to laborers, munition workers, and because of payments to the troops. Large quantities of silver have been withdrawn from India for the payments made to the army and for supplies for the army in Mesopotamia. It is reported also that a great deal of silver has been hoarded and stowed away by the people of India. All these influences and other factors have sent up the price of silver from 56.7 cents an ounce, the average price for ten years, to 86.5 an ounce. The China tael (the unit of weight corresponding to the ounce) has gone from 69 cents to 105 cents. Incidentally, it may be of interest to know that silver in China is moulded in the form of a Chinese shoe or sycee, just as we mould it into bars. Silver shoes or sycees are piled one upon the other and are bought and sold by weight in taels. By way of caution, attention must again be called to the fact that quotations for the Mexican dollar in China cannot be ascertained accurately from the price of silver, since for local reasons the China rate is sometimes above the price of silver and sometimes as much as 10 per cent below. In other words, the normal factors of exchange enter into the price just as they enter into the price of exchange in other countries.

How long these exceptional conditions with regard to the white metal will continue not even the experts will hazard a guess. In these circumstances mission boards will do well to take into their reckonings the additional amounts required to maintain salaries and other appropriations on an adequate basis, figuring native currencies at rates sufficiently high to afford safeguards.

There remains the question as to whether salaries of missionaries should be advanced on account of the increase in the prices of commodities. That there has been an increase all over the world in food prices will be accepted without argument, and in some countries the cost of fuel has risen enormously. With native currency appreciating in China, prices of commodities would normally have fallen. If silver is worth more with reference to gold, one ought to be able to buy more flour and canned goods at his supply house with his silver than



formerly. But such has not been the case. Prices of the necessities have gone up as well as the price of the money with which the necessities must be purchased. Thus, the salaried man or woman in China has felt the pinch in both directions. A year ago soft coal in the Shanghai district cost the missionary eleven dollars, Mexican, a ton; now it is costing twenty-four dollars, Mexican, a ton, an advance of 118 per cent. In Siam, canned milk and flour, to cite only two items, have increased more than 100 per cent in price. These are perhaps extreme cases. In Brazil, while the cost of living is slightly higher than before the war, exchange is favorable to the missionary and the increased amount of Brazilian money obtained with the same gold salary is an offset to the higher prices.

In considering this matter, first-hand testimony is invaluable, and missionaries themselves even though they are interested parties are not to be excluded as witnesses. The missionary is often so anxious to be fair and loyal to his board and so zealous for securing the largest possible amounts for the work on the field that he leans backward when it comes to considering his own interests and he does himself injustice.

Mission administrators must consult those who are actually experiencing conditions in the foreign field with regard to advancing missionaries' salaries and the following extracts have been taken from a considerable number of letters written in response to questions on this subject.

A missionary, writing from Western India in September, gives the following facts:

With three daughters at school in the United States and three boys at school in India, the sum of \$1,308.00 is required to cover their expenses, leaving \$542.00 to cover living expenses for himself, his wife and one child for twelve months. He has received a personal gift of \$180.00 during the past year which has helped out. During the last four years, he has used \$1,000.00 in his living expenses received as the proceeds of his own life insurance policies which were paid up and cashed.

There is no doubt but that large families and the education of children in America present the more difficult financial problems.

One writes from Brazil:

In this country we are able to get along at the present time nearly as well as before the war. As to the situation, however, when we go home to the United States, those who stay with their families or with friends can get along first rate, but I think those who board or who keep house will find it difficult with the present allowance.

One who has recently traveled widely in China writes as follows:

It has been my pleasure to know our missionaries all over China

### Salaries of Missionaries

in a very direct and intimate way and occasionally I took the liberty of asking them frankly what their position was with regard to their salaries. I found them in general satisfied. In many cases they would have voted against any increase. Of course, our missionary salaries there mean sacrifice on the part of the missionaries, but in the main they are sufficient for actual living expenses.

A missionary from Persia says:

With our salaries stabilized so far as the silver question is concerned missionaries in Persia are only facing in the high prices what people in all parts of the world are facing, including those in the United States. In view of this, and because the Board is face to face with a shortage of funds, it seems to me imperative that the missionaries who of course are vitally interested in the mission cause should lead in the matter of sacrifice.

The following suggestions come from a missionary who has recently returned from Korea:

(1) A special allowance should be made to cover the cost of dental work. Aside from this item, the salary was a living wage. However, very recent word from Korea reports rapid advances in the cost of food and fuel and some consequent difficulty in making the salary go round. After the war, even if prices go down, customs duties will be very heavily increased and this will offset any lowering of prices.

(2) A proportion of the salary ought to be continued while the missionary is traveling to and from his field.

(3) While at home, there is not sufficient provision for medical, surgical, and dental expenses.

(4) There is real need for a new outfit allowance by the Board when the missionary comes home on furlough. In our case, \$30.00 was the amount that could be set aside by us for clothes for the year.

(5) It is practically impossible for missionaries with children to live in the United States during furlough on the home allowance. The mother is compelled to do all the work and her furlough must sometimes be described as "one continuous backache."

(6) Living with other people necessitates frequent moving in order to shift the burden and this is expensive. It undermines one's self-respect to be placed in such a position. It causes relatives to resent what they consider to be forced contributions to the work, and it lowers the respect of the public for the missionaries and the entire cause.

The case is very different with those who can settle down on a salary of \$1,320.00 and live on that year after year.

"However," he adds, "I do not expect all these conditions to be overcome. The missionary's life should not be made a bed of roses and will not be."

A widow at home in this country from her field in Africa says that she and her husband have always been able to save a little something because they have always lived in a frugal way. She adds that it would be a great blessing for missionaries to know that when they could no longer engage in active service they would receive a modest amount month by month as a pension.

From Mexico, one writes:

Frankly, we have not been able to live on our salary for five years. We recently experienced the effect of prices in the United States, but after coming back to Mexico prices at home seem low. One great difficulty here is that we cannot save by substituting one food for another.

One of the most prominent missionaries in all India writes as follows:

I do not feel that the question of adjusting salaries and allowances should be settled until the war is ended. Prices in India have risen about 35 per cent since 1913, but the missionaries may be trusted to get on some how for a short time. Material additions will have to be made to salaries, but there is now no basis from which to work.

A missionary on furlough from China writes:

I am one of those who feel that our allowance in ordinary times is very generous. Though we have no other income whatever, we have been able to put a small proportion of our salary into the work each year. We are saving enough to pay for my life insurance and are putting aside a part of one of our two children's allowances. The salary is not too much, but on the whole is sufficient. It enables us to keep supplied with fresh literature and so to keep up with the times. I am acquainted with missionaries of other societies who are seriously hampered in this respect, for they have sufficient only for the bare necessities of life. I would say, no, salaries should not be advanced at this time. Of course, we are somewhat more closely pinched just now, but I think we ought to bear our share of the sacrifice which the times call for.

A missionary in the Philippines, one who is carrying large responsibilities, and is untiring in his work, writes:

We are all sympathizing with the board in these trying times of financial stress. I for one hope the board will not hesitate to ask us to cut our salaries until the war is over. I feel all the time as if we were not doing half our share. At mission meeting I understand someone wanted to bring up the matter of an increase in salaries but he got scant support. Personally, I think most of us would be perfectly willing to respond to a cut of 10 per cent, if it were necessary.

The above comes from one who lives in the southern part of the Islands. Those who live in the big centers or port cities find the demands made upon them at times very heavy in contrast with those living in smaller places.

For instance, a missionary living in Manila writes

That he has found it difficult, if not impossible, to live on his salary. His wife has kept no regular cook, having only the help of a house boy. He has put \$200, representing the savings of earlier years, into his living expenses since going to the field. He says: "Just as living is necessarily more expensive in the States for the city pastor, so in the foreign field. The missionary who finds it hardest to live on his salary is the one in the port city or capital of the province."

#### Salaries of Missionaries

Another testimony from Korea by one who has spent long years in that country is as follows:

Twice during my missionary career I have voted to reduce our salaries. For some time past, however, I have felt that it was becoming harder to live on our salaries. I have heard the same sentiment often expressed by other missionaries. The war has increased the cost of living.

Another quotes the head of a nurses' training school in the United States as saying that she would not advise her nurses to go to the foreign field because missionaries do not receive sufficient salary and when they come home to America they are a burden upon other people.

A doctor from northern Siam suggests a temporary increase in salaries and gives three reasons, First, necessities imported from America have increased in price. Second, freight rates have advanced. Third, exchange has gone against the missionary.

This from one working in interior China is interesting in that he assumes that a readjustment means a reduction in salaries.

I believe the Board will find that the missionaries, should it become necessary, will be quite willing to suffer a temporary cut of 10 per cent of their present allowances on the field. We find it more difficult living at home on our allowance than we do on our salary on the field. I would personally rather have my salary cut than have the evangelistic work on the field cut down.

A prominent physician in India writes:

The cost of living in India has increased about 20 per cent during the past three years. However, our mission would be loath to ask for any increase during the period of the war unless prices rise much higher than they have done. If, however, present prices prevail after the war an increase will be in order. Personally, I find the home allowance inadequate. If one lives in a large city in the United States when at home on furlough, it, of course, is more expensive than if he could live in a smaller place.

An Africa missionary at home on furlough writes, with reference to the home allowance, that if they had rent to pay they could not manage, but that with the strictest economy, and while they all keep well, they can get along.

From a worker in Chile, we learn that living on the field is much more of a problem now than during his earlier missionary service, fifteen or twenty years ago. Though he lives in a large city, where there are many visitors, he finds it impossible to entertain, much to his chagrin. - He speaks of the home allowance while on furlough as decidedly inadequate.

An energetic and thoughtful worker at home on his first furlough from China writes:

We feel strongly that a better paid missionary force is needed, first, on account of the general rise in the cost of living since the present scale of salaries went into effect, and secondly, on account of the changing attitude of the church. The missionary who best commends the mission cause to the church at home today is the missionary who can hold up his head in complete independence and moves on an equality among his constituents and not as a beggar. In order of importance I should say increases should be made as follows: (1) By the establishment of a pension fund, (2) Home allowance increased and provision made for study while at home, (3) Field salary and children's allowances increased. The young missionary starting a home today can just barely keep afloat. The least emergency is sufficient to keel the boat over.

It is quite evident that there is not unanimity of opinion and judgment among missionaries regarding the advisability of increasing salaries at this time. Circumstances vary greatly with them, differences in their upbringing, their training and habits of economy, all enter as factors in their attitude toward the question. There is indeed an almost unanimous judgment among them that the home allowance is not adequate, and that it is necessary to pinch and save on the field in order to eke out a living when at home on furlough.

It will be interesting to learn what action if any has been taken by the boards at home recently in the salary matter. An officer of one of the large boards reports that within a month they have increased the home allowance of each missionary on furlough from \$500. to \$600. per annum, or from \$1,000. to \$1,200. per annum for a missionary and his wife. Children's allowances run from \$100. to \$250. according to age.

Another officer writes that in his board they have the feeling that salaries and children's allowances will soon have to be increased. The only increases made recently were in the home allowances, salaries for Japan missionaries (October 1st, 1916), and those for missionaries working in Africa (April 1st, 1917).

Word from another board is along the same line. "There is a feeling," so the letter runs, "that missionaries' salaries throughout the world must be advanced in the very near future. The matter is under consideration but has not yet been acted upon."

One large board has this year advanced the salaries of missionaries in Korea to \$1,320. for a man and his wife, with the usual children's allowances running from \$100. to \$150. according to age. It has advanced those in Colombia, South America, to \$1,380. for a man and his wife, together with the

#### Salaries of Missionaries

children's allowances, and the home allowance has been increased \$60. a year for an unmarried missionary, making this \$660. or \$1,320. for a man and his wife.

The question before the boards and the missions is whether the cost of living on the field and at home has increased to such a point that salaries and home allowances to which missionaries have been accustomed are adequate. If a missionary family lives and works under privation its efficiency will almost certainly be impaired and it is quite likely that health will not be so good. Time and again it has been pointed out that the missionary is the most costly and the most valuable asset of the missionary enterprise and he must be maintained in as good health and working order as is practicable and possible. There is no economy in trying to effect a saving of mission funds by paying salaries that do not afford a decent living. In these days missionaries at home on furlough are asked to travel widely among the churches, meeting the church constituency in public gatherings and more intimately in social intercourse, and it is necessary if they are to do justice to themselves and if they are fitly to represent the great work, that they shall not feel hampered and depressed because of outworn clothes or because household bills are unpaid.

No effective comparison of salaries and allowances as granted by the different boards can well be made, because of the great difference in the allowances or extras. It is doubtful, too, whether a table of comparisons such as might be compiled would be of any real assistance to a board in arriving at a conclusion in this matter in the present state of affairs. A board will have to decide the question with reference, not to what some other board is doing, but to its own financial condition and to the scale of salaries paid its own missionaries and to prevailing prices. However, reference may be made to the detailed report and comparative tables prepared by the Committee on Salaries of this Conference, issued in March, 1909, obtainable at the office of Mr. W. Henry Grant. The missions on the field will make representations to their boards at home, no doubt, after carefully considering the situation if it has become acute, and the boards at home will do well to place a good deal of weight on the recommendations of the missions.

Whether, in view of the present state of things, the boards will be justified in advancing salaries is the question. There is no doubt at all but that great caution must be exercised in making appropriations, not to extend and over-appropriate. While we must make every effort to see that contributions are sustained and if possible increased, the future is fraught with

uncertainty and no one can tell what the experience of our treasuries will be during the next six months and longer. Some boards are carrying a deficit at the present time and this fiscal year may close with this largely increased. Would such a board be justified in increasing salaries, thus adding to its deficit? If such an increase does not enlarge the total obligation of the board, it simply means that while the missionaries will receive larger salaries and allowances, the evangelistic, educational, and medical work on the field will be by just so much, cut down. It is this effect which raising their salaries may have, that missionaries object to so seriously and because of which they are prepared to forego necessities even unto privation. It is apparent that the former home allowances are not now adequate in the face of the sharp advances in necessary supplies. It is the duty of administrators to see that the force is properly taken care of and that injustice and hardship is not worked upon its members. An unfavorable financial condition may have to be endured for a time, but the organization must be kept going on an efficient basis. It would not be good financiering for owners to allow a manufacturing plant to fall into disrepair because they were unwilling to borrow money at a time when business was poor.

Prices in the foreign field have increased from ten to one hundred per cent, and in the United States from ten to fifty per cent. Data must be gathered from each country under consideration, and it will probably be found that there are variations even in different districts of the same country.

Where it can be shown by the missions that living is practically impossible on the present salary on account of world conditions, a tentative addition might be made to be withdrawn later or made permanent as the case demanded.

It would seem highly advisable not to make additions at this time to the field salaries if this can possibly be avoided. People are learning a great deal about household economy in these days, and especially about the economy of food. Many have found that they could reduce quantities and consequently the cost, not only without any injury, but with positive benefit. It is hardly likely, however, that much improvement along this line can be made by the missionary forces.

It is clear that the present home allowances do not seem to be adequate. To be sure, missionaries are living on them, and the good managers may perhaps be fairly comfortable. But those who must set up housekeeping on their own account find themselves for the most part in a really serious situation.

No recommendation can be made in this paper as to the amount at which home allowances should be fixed. They never

#### Salaries of Missionaries

have been uniform for all the boards, and therefore it simply is a question as to the percentage of advance. Boards which have taken action in this regard recently will no doubt await further developments, but those that have not made increases for some time will be seriously confronted with appeals to advance them from ten to a much higher percentage. With regard to specific amounts one large denomination in the United States has decided to make an investigation as to salaries paid ministers in their churches, and congregations are being asked to increase the pastor's salary and provide a manse if possible. The salary shall not be less than \$1,200. a year, and the manse is to be in addition to that. In cases where no manse can be provided, \$1,500. shall be the minimum salary for a pastor called to a new pulpit. There is no doubt but that the churches of the country will willingly accept the judgment of the foreign mission boards if they decide that the home allowances of missionaries must be increased. Whether they will be eager to buttress their approval by increased gifts to meet the additional appropriations required, cannot perhaps be so confidently affirmed. But they ought to be increased, nevertheless, and a minimum salary for a man and wife at home on furlough fixed at \$1,200. a year. The Church should be rallied by every effort we can put forth to this additional support.

#### DISCUSSION

MR. HOWELL S. BENNET: In considering this topic I thought it would be just as well to drop the word "financial" from the topic, so as to make it read, "Does the present situation demand a re-adjustment of the salaries and personal allowances of missionaries?" Perhaps you will think in doing that it is somewhat like what someone of our speakers said yesterday afternoon, it is like a boy who was told to write a five-minute essay on the world and what it contained. But, really, it simplifies matters to drop just that word "financial" out. Do present conditions justify a re-adjustment of the salaries and allowances for our missionaries?

I am reminded of a story of a young housekeeper who was trying her best to make ends meet on a moderate salary and had reached the point where she had almost decided it could not be done. But, as is usual in those cases, a friend comes along, and the friend in this case was this lady's grandmother. She said, "I understand your situation. I had just the same trouble, and I will tell you what I will do. I will send you over the cook book that I started housekeeping with fifty years ago, and it will be of great benefit to you." This young lady got the cook book, looked over the index, came to the name of



a recipe which she thought was very, very attractive, called "Poor Man's Cake." She got out her baking materials and her tin and got all ready. Then she turned to the recipe in question. "Take ten eggs," was what it started with, and she decided that she would put back her baking tins. But just then another friend came in, and she said, "Oh, I have got an idea! I have just seen here in the paper how to make war cake." So she had a recipe, "Do not use any eggs, do not use any butter, do not use any milk." Now that recipe helped the young housekeeper.

I have another story in mind which is like this other one. A young man was having an interview with his landlady who was telling him that he wasn't paying enough money for his board. It didn't worry him. He simply said, "Why, make the gruel thinner, of course." As far as he was concerned, that ended the question.

Now, that is the way our missionaries feel. We get lots of letters in our board, just as the previous speaker mentioned, saying, "We do not need an increase of salaries; we can get along." It is like the young man in the story, who simply says, "Make the gruel thinner."

But I want to tell the sequel of that story. This landlady, of course, was already making the gruel as thin as she could conscientiously. She couldn't make the gruel thinner. She had pride as a cook and she also had a conscience, and she didn't make the gruel thinner. Now, I think that our churches can be relied on, if they understand the situation, to furnish enough money to pay our missionaries a living salary. I agree with the previous speaker that it is not good policy to have men under-nourished. I understand that in some countries at the present time where food is scarce, the children and the aged spent most of their time in bed; the process conserves food and it does not take much to keep them warm. But that is not what we want our missionaries to do. They must be well nourished, well taken care of, to do the work that they are intended to do.

DR. GEORGE HEBER JONES: We are in the process of a changing attitude; rather, I might say, a changing attitude, toward this whole question of stipends for the missionaries. The first and second generations of missionaries went out into the midst of conditions which were practically unknown, and they went out upon a mission of which the practical sides were very little known. Their stipend was fixed to cover the allowance necessary to meet their living expenses; it was also guaranteed in view of a life service, that they would be protected from the fear of an indigent old age. But as the years have

#### Salaries of Missionaries

passed, the number of missionaries has increased and our knowledge of the value of their service has greatly increased, and factors which were not then understood have now to be taken into consideration. And it seems to me that this problem of the adequate financial provision is in a process of re-adjustment.

As has been indicated in Mr. Day's paper, we are facing the increased cost of living, and doubtless that can be arranged under the old basis of an amount regarded not as a salary but as an allowance. Yet this involves an increase in the amount provided for the missionary.

But other factors have come in. We are requiring a type of specialized service that may bring about a change which will result in men going into service on the mission field as they do here in America, and their value to the work will be such that no longer will the stipend of all missionaries in a field be the same. Already this is true in a few cases. The pressure is upon us to secure the services of men for our work in the foreign field whose training and ability are necessary to carry on some highly specialized work. To get such men we may have to provide larger stipends—for example, will we be able to provide for the presidencies of the great universities which are being established in the foreign field, with the type of men that we need for that service, on the basis of the stipend for the missionary on whom the demands are not so great as on the college president? I do not need to go into that phase of it any further. I think you will see the point to which I am trying to call attention; namely, that in this changing process of the development of our work, we are constantly discovering factors which cannot be ignored. They must be reckoned with.

Now, will it not be a fact that while we shall not abandon the idea that money compensation will play no part in the remuneration of the missionary, and hold steadily to our principle that he shall be cared for in such necessary matters as food and raiment and shelter, the care of his children and provision for the years of retirement, yet, we must recognize that in the development of our work other factors have come in and other necessities have been pressed upon us which may require changes in the present method of arranging the stipend of missionaries.

DR. W. B. ANDERSON: This is surely the place for the consideration of this subject, and a time that is opportune for its discussion. In considering the salary of the missionary we should remember that the last person to ask for an increase in his salary will probably be the missionary himself. We should remember that many of the missionaries pass

through the process of deciding whether or not they shall dedicate their lives to foreign missionary service, without knowing what the compensation will be. As a rule they arrive at the conclusion that this is their life work and they declare their intention before they know what salaries and allowances are provided. Some, not a few, men, have received their appointment even before they know. The financial compensation they are to receive is, to them, small compared to the question of the dedication of life in service. When the question of the salary is brought up in a missionary association in the field, those who have had experience there know how the missionary is always ready to allow a cut in his salary, but he will never allow a cut in his appropriation for the work. Almost invariably missionaries are ready to suffer any amount cut from their own allowances rather than to allow any decrease in the budget available for the work. I believe that being the case there is a responsibility laid upon missionary boards to discover whether or not the missionary's salary is adequate, by some means other than by waiting until the missionary has made a declaration to that effect. That has been well stated by Mr. Day in his paper. Perhaps this is not the time to consider, in this year, in war times, the advisability of advancing salaries; but I do believe that it is a time when the whole matter should be put under investigation.

To make the investigation it will be necessary that commissions should in their visits to the field attempt to discover on what scale missionaries are living, whether or not they are living on a scale that allows them to use their time and energy most efficiently; and then to discover whether or not in order to make them most efficient there is a need for an increase in the salary; and, having discovered that, to come back and face the matter squarely and boldly at home.

Now, some of us know the difficulties there are in connection with this in the individual boards,—the different questions that have come up, comparison between the missionary's salary on the foreign field, and the missionary's salary in the home field. These questions are usually discussed without taking into consideration the factors which furnish the only basis of comparison. I believe that the time has come when the mission boards should squarely face this question, in view of the advanced cost in living and in view of the new demands that are being made upon missionaries, the many different types of missionaries who are being sent to the field. The question should be settled on its own merits in relation to the work abroad.

#### Salaries of Missionaries

MR. GEORGE B. HUNTINGTON: I endorse Dr. Anderson's suggestion from the experience of our Northern Baptist Board. Twice within the last six years we have held conferences in this country with large groups of representative missionaries from all our mission fields, and in these conferences the question of the basis of missionary salary was made a matter of special study. At the last conference, which was held last spring, the missionaries unanimously agreed that if the exchange difficulty were taken care of, they were prepared to waive any request for a further increase in salary at present, in view of the considerations that Mr. Day brought out in his paper; namely, that the boards are having great difficulty in securing the funds necessary to maintain the work aside from the missionary salaries, and the large increases necessary to meet these exchange adjustments.

But at both conferences we were faced with two difficulties. The first, that in different countries the standard of living, the cost of living, is so varied that it is difficult to get a common standard of living which will apply to different missions. There was the second difficulty of measuring the standard of one mission by the standard of another. Our conference last spring after considering these difficulties felt that it would be of great value to us certainly, if not to other boards, if it could be arranged, as soon as conditions become more stable after the close of the war, for an interdenominational commission to go to the field for the express purpose of studying the living conditions and the cost of living in the different fields. The data collected by such an interdenominational commission could be laid before the various boards as the basis for their action in determining salaries. This does not mean that all boards should adopt a uniform salary, but that all boards should have at their disposal what was pointed out the other day as so exceedingly valuable; detailed information, accurate and full, which would enable them to make the necessary comparisons between their missions in several countries and between the salaries and living conditions of their own missions and those of other boards. A conclusion could then be reached by each board as to a basis of living cost upon which additions could be made to meet the advanced cost of living in different countries. I understand that this suggestion has already been laid before the Committee of Reference and Counsel. If provision could be made in the near future for such a study of the cost of living in the different fields, it would be of very great value to every board.

## MISSIONARY STATISTICS AND THE STATISTICAL BUREAU

*Apologia Pro Vita Nostra*

PROF. HARLAN P. BEACH, D.D., YALE UNIVERSITY

Wednesday Morning, January 16

Many years ago when Professor Atwater's respiration-calorimeter was being made the subject of experimentation, one of the tests was this. Wesleyan University students were required to enter it when preparing for important examinations, a task supposed to demand as much brain activity as any intellectual process. The results were duly recorded for each of them. At a later period the same men were required to enter the chamber and read the least interesting thing imaginable, the Treasurer's Report of Harvard University, full of figures and varied statistical tidbits, after which the reactions were again recorded and compared with the previous data. While I do not recall the exact results, as a true son of Yale and a member of its Faculty, I am ready to aver that the Professor named decided upon the proper test for utter lack of interest to any mortal except a wearer of a crimson. In presenting this topic to you today, I feel that my theme is one that is as stupid for the average person as the Harvard tables. Let us, nevertheless, put a cheerful courage on and address ourselves to the withering, dessicating subject of Missionary Statistics.

Only a few words need be said about what is proposed for the coming year. The Statistical Bureau will do practically the same work as during the one just at a close. These are all natural tasks needful for the proper understanding of what the Boards of the United States and Canada will have actually accomplished during the twelve months; and on its extension side they are services demanded of some one qualified to supply accurate information and apply it to specific problems.

It is quite possible that the Bureau will begin a work that if continued permanently would be progressive. That is, we deem it desirable to undertake each year part of a series of investigations intended to cover in time all important topics related to efficiency and to the widening conception of Missions. That conception will vary from time to time no doubt.

### Missionary Statistics

When a student at Andover Seminary, we used to see the room where Adoniram Judson studied and prayed, over whose door latch he placed the motto, "Millions are Perishing!" To rescue India and Burma from everlasting loss he hastened to their relief. The statistics of conversions, however, were not so important for Burma, perhaps, as the item never entered in statistical tables, his remarkable translation of the Bible and his linguistic helps for many who labored in his field. Yet even today the importance and values of literary work are not statistically tabulated to any general extent. When missionary statistics began to be enlarged in their scope, the main objective seemed to be the agency and its relative standing among its sister organizations. Then the varied activities were emphasized, and later still the distribution of these agents and forms of work. Dr. Dennis' "Centennial Survey of Foreign Missions" is the outstanding example of a presentation of activities in their variety; while for distribution of force and work, Gundert's "Die Evangelische Mission" was a good German record, enlarged and very greatly improved in the Station Index of the Student Volunteer Movement's "Geography and Atlas of Protestant Missions," with its regular entries of thirty-nine items relating to the force and work of every society in every known Protestant mission station, as supplementary to its tables and maps. The Edinburgh Conference Statistical Atlas and that published in 1916 under the auspices of the present Conference have still further elaborated this form of presentation, though inferior to the "Geography and Atlas" in station distribution data. But we are not satisfied with such tables in all respects.

Many are feeling, or were before the war restricted missionary operations, that actual and desirable occupation of the mission fields must be studied before any further extension was desirable. This would call for careful and scientific field surveys, a fine sample of such intensive work being that of Dr. Findlay in India. Even a Briton, whose general position is against such mechanical and mathematical methods, is thus perhaps, the greatest present advocate for the scientific preparation of missionary statistics. Others feel, and very properly, that the Church of the mission field is the great objective, while still others would emphasize the indigenous pastorate, co-operation, and the relative values of different forms of missionary activity. In a word, we have now reached the stage of the science of missions, having as its central aim the establishment of the Kingdom of God upon earth, something broader than the Church, though including it of course. With some one of these phases of Kingdom build-

ing, the Bureau may busy itself each year, and thus be prepared to aid the Mission Boards of the United States and Canada, which during the war and probably thereafter must assume the rôle of pathfinders in the extension and development of the Kingdom.

But Jupiter yonder nods, not from slumber but in dissent. He is a wise gentleman and prudent withal and in substance says: "It costs money and time to do what the Bureau proposes; it has not made much progress thus far. *Cui bono?* Why not call a halt now before we go further and enter the snare that is laid in the sight of us old and wary birds?" What is worse is that Jove now speaks in the character of Jupiter of Dodona,—as Sir Oracle, and no dog dares bark.

The Bureau does cost money and consumes time. Remembering the way in which those societies, whose delegates are not in the room, make up their annual statistics through the kindly help of little Mary X who lives sumptuously every day upon six dollars a week and whose arithmetical powers are worth two dollars a year, it does not seem to call for more than a hundred dollars to prepare all the statistics that any reasonable man needs. Why, the Society for the Promotion of Gum-chewing among Cannibals, if you will believe it, rarely makes the totals given in the statistics at all agree with the particulars in the tables on account of incorrect adding. And the Christian Anti-polygamy Society even reports three men and seven wives in one station, while in another there are, one man, two wives and two unmarried women,—a superfluity of naughtiness! The Treasurer's Report of the Woman's Board for Evangelizing the Antarctic Aborigines shows that, of a total of \$50,000 contributed during the year, \$30,000 came from legacies, \$25,000 from living donors and \$2,500 from the natives themselves,—a very clear statement if not arithmetically correct, prepared by an honorary treasurer who serves the Society for the love of the work, and who is honest but—. While granting that these are somewhat extreme cases, in solemn earnest we add that even in the Reports of some of the Societies represented here, there are samples of just such problems as inefficient, underpaid assistants have created for these Boards and which it takes more than a-dollar-a-day person to untangle and reveal to the astonished secretaries. Of course it costs money to do anything worth while, but evidently this Bureau must vicariously pay for what is now being underpaid for in many Board Offices.

Our "*Cui bono?*" nevertheless is worthy of serious answer, and following is the gist of it.

### I. A SCIENCE OF MISSIONS

The missionary enterprise has reached its scientific stage. The twenty-five years of the organization which has convened us here have contributed more to this science than the pioneer Netherlands Conference, six years our senior, and more than the Saxon Missionskonferenz—tell it not in Berlin!—which was started in 1888. Though Germany and its missions science protagonist, Professor Dr. Warneck, be it said, through his books and the *Allgemeine Missionszeitschrift*, was, until his death, the leading missions scientist. The Edinburgh Continuation Committee has likewise aided greatly in introducing this scientific stage. If any single proof of the proposition is needed, let any man—no woman ought to attempt so dreary a task—read the Report of Dr. Mott's Asiatic Conferences of 1912-13. While it is desperately dull reading, the findings of those gatherings backed by great sheaves of manuscript reports of the discussions underlying the decisions, exhibit the results of the most effective attempt to state principles and methods arising therefrom of the nineteen Christian centuries. The subsequent procedure of Continuation Committees established as the aftermath of those momentous gatherings is another step contributing still more to the science.

### II. STATISTICAL BACKWARDNESS

Over against this notable resultant of the Edinburgh World Conference, one has to confess that missionary statistics have not kept pace with the general progress of the Science of Missions. The China Continuation Committee's tables and Dr. Findlay's India work have been the best samples of such statistics yet published. Hitherto missionary data have been gathered under the rules of the Edinburgh Conference Statistical Committee, whose last decisions were made in 1913. At that time not a man on the Committee was a trained statistician, though Mr. Fahs was a near-one. He and two other members of the Committee had done much as amateurs without any scientific training in the work. Their achievements to the professional, however would be characterized as Dr. Johnson did another subject: "The work is like that of a dog walking on his hind legs; it was not well done, but the only wonder is that it could be done at all."

### III. TWO IMPORTANT STATISTICAL PRINCIPLES

The science of statistics began in 1761 with a work by a Prussian clergyman, Mr. Süßmilch, who proclaimed what we are trying to emphasize, namely, the "laws of large numbers,"



of the "political arithmeticians" of the time. Using the phrase in a wholly non-technical sense, the Bureau exists for the large numbers, rather than for the smaller totals of individual societies. Only in great aggregates can the undeterminate deductions derived from limited experience and valuations become definite and approximately trustworthy.

Furthermore, the Bureau stands for "descriptive statistics." If it accomplishes nothing more than the standardizing of tables through its full descriptions of what is wanted in a given statistical column, the science will be greatly advanced. But missionary statistics to be most trustworthy must be accompanied by additional material which is descriptive and explanatory, as no headings can be. Weighing as well as counting must be done by the Bureau and that is made possible only through studies of all concomitant factors. Learned (?) deductions and determinations of policy have resulted in the past from the comparison of amounts contributed for self-support in countries where economic conditions are totally different. Studies as to the number of paid assistants of different Boards and in varying countries are made with the desire of determining principles regarding the use of such helpers, a procedure that cannot rightly be undertaken without a mass of data not recordable in any tables. The Bureau can gradually gather such information for use in evaluating missionary statistics.

#### IV. POPULAR MISSIONARY AVERAGES

Averages are the *bête noir* statisticians, confessedly difficult to ascertain by any except an arithmetical rule. Many missionary appeals are backed up by this supposedly safe number; but is it safe? Mrs. Beach and I rode five days in a mule litter on one occasion, she weighing 98 pounds and I 220. Our average weight, 159 pounds, was not at all excessive; but being suspended between poles in a cubical box borne by two mules tandem, we caused said box to slant at an angle of forty-five degrees, with me at the bottom resting on the excoriating square supporting pole, Mrs. Beach enjoying her seat upon my lap, and the mules, with hide rapidly wearing away on my side of the litter, seeking all sorts of relief from the poorly distributed average, even to the extent of plunging into unfathomed mudholes where they lay down and tried to wallow us loose. There are just such averages in missionary statistics, as ridiculous and unwarranted as the mule litter illustration suggests. We expect to improve on them.

## V. STATISTICS AND CAUSATION

There is a possibility derivable from missionary statistics that we have not as yet been able to use to any great extent.—at least with any sort of scientific accuracy. I refer to the great point of differentiation of half a century ago and those of the present day, the relation of causation which at the present time is regarded as a sufficient justification for the time and expense involved in their collection and classification. If we are good stewards of the Kingdom, we must know, as certainly as the manufacturer, whether a certain amount of effort costing a definite number of dollars is producing commensurate effects. We ought to know how education and evangelization compare as to results upon individual character and later influence. How far is it wise with a limited amount of obtainable money to continue or to enter upon certain forms of effort when statistics seem to show that one sort of activity has wide and lasting results, while another is of little ascertainable value and is at best a transitory form of effort? Of course it is true that Missions cannot be estimated by the "Does it pay?" criterion merely; yet we are justified in suspecting the wisdom of certain procedures which judged by the criterion of statistical records are not as well worth carrying on as others meeting numerical tests.

It is obvious that any attempt to compute casual values must take into consideration scores of data not capable of numerical expression; yet it must eventually be the function of this, or some other Bureau to gather widely all sorts of related information, such as has been hinted at in a previous paragraph calling for description as well as enumeration. Here especially it should be equally obvious that what Quetelet was the first to insist upon as a prime requisite in trustworthy statistics, the laws of large numbers, are absolutely essential. The small numbers and limited range of even our greatest Board, whatever that one may be, cannot teach it or us infallibly any important lessons; whereas the inductions as to causes and effects based upon all the data of a given sort from all the Boards in similar work under similar racial and social conditions could be relied upon.

## VI. STATISTICS AND MISSIONARY STATESMANSHIP

It should be remembered that the very word "statistics" harks back to the Latin *status* which in the Middle Ages had come to signify "state" in a political sense. Early writers used the term to cover what they had to say of the condition of a state, with or without numerical tables. "The Statesman's Year-

Book" is as good an example as we have today, perhaps, of what statistics really supply for a nation or for students of world-politics. The missionary enterprise is no longer the concern of a single Christian country, less still of a single missionary society. Five hundred societies in most of the Christian countries and in a number of non-Christian lands are united in great aims and to some extent in co-operative effort. This calls for a statesmanship that was not possible when each society labored in isolation with almost no thought of co-operation. If the Year-Book just named has proved indispensable for all students of world-politics and international questions, is it not even more necessary,—since we are seeking with a small force and budget to save individuals and to leaven all nations—to have at our disposal such data, and far more in amount and variety, as this Bureau is collecting for common use? Wider investigations covering the work of all Christian missionary societies of the world are called for; and for two reasons they are now especially demanded, if there is to be any sort of authoritative missionary statesmanship.

(a) This war cannot last indefinitely. Within the near future it will come to an end and then the work of Missions will need to be reviewed and taken up anew. But the nations will be still further impoverished before peace dawns upon the world. Men and money will be less plentiful than before the conflict began. It is true that we shall enter the new stadium of missionary history with the immense advantage of the most lavish outpouring of life and treasure that the history of mankind records to stimulate Christians in the rejuvenation of the missionary enterprise. Changes in method, a redistribution of forces to some extent, a new relation of some of the sending countries to certain fields, and other changes will come. Moreover, the mingling of Occident and Orient in the War and the resulting change of attitude and entrance upon international responsibility make the future fraught with great international missionary questions demanding all kinds of information and data, missionary statistics quite as certainly as missionary information. More, rather than less, is demanded of this Bureau in the future than at present.

(b) Assuming that the War ends within a year or two the missionary societies of the world must come together as at Edinburgh in 1910, though with vastly more reason. Another Commission Number I. must resurvey the world fields, and statistics will be imperatively needed. That conference, whether it convenes at the decennial period, or in 1921, which would be at the very end of the present decade

#### Missionary Statistics

and for statistical purposes be better than 1920, will call for preliminary work immediately. Just as Great Britain took her Indian census of 315,156,396 in a single night in March, 1911, because for months before thousands of trained men had been doing the preliminary work which was on that census night quickly checked up by a vast army of enumerators, so for the coming conference which will probably be the most important ecumenical gathering in the history of the Church, we must be preparing now and continuously until the conference convenes.

#### VII. NORTH AMERICA'S ESPECIAL RESPONSIBILITY

Permit me to enlarge upon a previous statement at this point, namely, our relation to and responsibility for this particular form of work. Even before the war, so well-informed a missionary authority as Dr. Richter, of Germany, admitted that the time had at last come when missionary primacy had crossed the Atlantic and was domiciled in North America. During the last four years the United States especially has been spared until recently from the heavy burdens of the conflict and has been enriched financially because of what has brought a number of the European countries close to exhaustion and has thrown Germany out of a number of mission fields. For these and other permanent reasons, it behooves North America to accept its position of missionary leadership. But this demands that we should have in our possession all the information essential thereto and should begin to study missionary strategy as never before. Germany would never have been the tremendous power she is without the aid of statistics of every sort. Our greater enterprise of winning the unevangelized world for Christ is even more demanding in this respect; and in the providence of God, North America seems to be the section of the Christian world charged with the major responsibility for the varied and vastly important task. The Bureau of Missionary Statistics is only one factor in this preparedness campaign; but it is a very fundamental one and should receive the hearty co-operation of all the Boards of the United States and Canada, without which it cannot secure the best results.

#### VIII. OUR CRUCIAL PROBLEMS

If the Bureau is to accomplish satisfactorily its important work, if the Boards themselves are to secure data that is scientifically trustworthy as representatives of two of the largest of them have assured me, our missionary reporters on the firing line must address themselves to the task with more

carefulness than has been exhibited hitherto. They are exceedingly busy men and women, and many of them loathe statistics. Often we ask questions that cannot be answered at all, or else only by the expenditure of much time. Occasionally the data of the year have been lost through no fault of the missionary, as in the pathetic case of one of our doctors who reported recently that a cow had entered the open door of his office and, with an apparent malice prepense, had deliberately eaten up the records of the year, a juicy morsel, made up of dental cysts, endemic haemoptysis, cirrhosis, xeroderma, pigmentosa, sloughing phagedena cancrum oris, elephantiasis, osteosarcoma and a host of other diseases that she knew no more about than we do, plus any quantity of old-fashioned itch, toothache, indigestion, ringworm, etc., etc. One could hope that as she lay under the umbrageous shade of graceful Asiatic bamboos, or the thin shadow of candelabra-like euphorbias in the Kalahari Desert, and ruminated her ill-gotten, regurgitated cud, a better spirit came upon her and caused her to spew them out of her mouth, perhaps to be found and returned to their rightful owner, with the exact data for all the foregoing cases. But if once more swallowed, let us charitably remember that it was only the act of an irresponsible, eccentric, predacious, heathen cow untouched by gospel influences.

Is there any hope under these handicaps and others unmentioned of securing from the fields the time and patience required in gathering the data needed? We tremblingly express the hope that there is. Why should not every doctor supply his office with one of our revolving four compartment doors? This would make it impossible for any except a small three-cornered cow, or a two-legged upright one to devour statistical data, no matter how lush and toothsome they seemed to her. Other and more serious suggestions can be offered. One of the Boards represented here, after waiting two years for data from a certain field hastened the conversion of the responsible offender by declining to pay his salary until the statistics were made out. Just as most missions on the field appoint a secretary to act for its members in home correspondence, why should they not set apart a mission statistician, —the best man or woman available for this purpose? If his or her conscience was not equal to the irksome task, the leave of an extra month of furlough if the work was well done, or abridgement by a month if inefficiently attended to, might prevent its searing. But we believe that if Board secretaries would insist on the importance of such work and diligent search were made in each mission, its desire and the Bureau's would be realized. We believe, moreover, that the additional

#### Missionary Statistics

leverage exerted by so expert a plan as the China Continuation Committee under Messrs. Lobenstine and Boynton is carrying out, will make our defective statistics progressively accurate so that our present statistical mediocrity will, with the Bureau's aid, soon be at an end.

Following Dr. Beach's paper the resolutions introduced by C. R. Watson were adopted as follows:

*Resolved*, 1. That the Conference express its appreciation of Professor Harlan P. Beach's paper on the problems connected with missionary investigation and commend heartily the work done on the field by such Committees as the Continuation Committee of China and at the home base by the Statistical Bureau of the Committee of Reference and Counsel in working out more accurate statistical definitions and in endeavoring to build up a science of statistical investigation.

2. That the Conference place on record its conviction that the work of missionary reconstruction in fields effected by the war and the new conditions which mission workers will be called upon to face in all mission fields, give added importance to all such investigations which aim at determining existing missionary conditions and the relative values of varied forms of missionary effort.

3. That the Conference request missionary boards and societies to co-operate with the Committee on Statistical Bureau by commending its work to their several missions and by securing in these missions agents or agencies who will gather the statistical information required with accuracy, regularity and promptness.

4. That the Conference request the Committee of Reference and Counsel to take under consideration the advisability of issuing a Missionary Year Book.

## ADDRESS BY HONORABLE HENRY MORGENTHAU, LL.D.

Thursday Morning, January 17

CHAIRMAN DE SCHWEINITZ: According to the special order adopted last evening, we are now to have the pleasure of hearing from one whom we have learned deeply to honor because of his service to the missionary cause, the Honorable Henry Morgenthau, formerly Ambassador of the United States to Turkey; and I shall ask Dr. James L. Barton of the American Board to introduce him to the Conference.

DR. BARTON: It is an interesting fact that when a Presbyterian President wanted a representative American to go to a Mohammedan country, whose chief business would be the protection of American Christian missionaries and, as it afterward developed, of persecuted Christians in that country, he chose a Jew, and Ambassador Morgenthau proceeded to Constantinople in 1913, some months before the war.

Not long after he arrived in Turkey he took an extended tour through Asia Minor and down into Syria and Palestine to acquaint himself with the missionaries and the missionary work, the work especially assigned to him as a representative of the United States government. When he showed such deep interest in mission work and the persecuted Christians, one of the Turkish officials said to him, "How is it that you, a Jew, are exercising yourself to such an extent for the protection of Christians?" The Ambassador's reply was, "America is 98 per cent Christian and 2 per cent Jew. I represent America, so that as ambassador of the United States to the Porte I am 98 per cent Christian and 2 per cent Jew."

I sincerely believe—and this is the opinion of a large number of missionaries who have come out of Turkey, some of them very recently, but who lived in close contact with Ambassador and Mrs. Morgenthau at Constantinople during those months of intense trial, difficulty and peril—that there is no person living who during those twenty-seven months did more for the cause of foreign missions in the Turkish Empire than Henry Morgenthau. I believe it to be eminently fitting that he should meet with us here this morning, and I feel that we are honored by receiving one who has so identified himself

Dr. Morgenthau Address

with the cause of missions in Syria and throughout the whole Ottoman Empire.

It gives me great pleasure to introduce to this audience the Honorable Henry Morgenthau, LL.D.

DR. MORGENTHAU: *Ladies and Gentlemen*: I have first to apologize for being thrown at you the way I was. This was not a deliberate scheme on the part of Dr. Barton. He discovered my hiding place. I am hiding upstairs in this hotel trying to do almost the impossible—to write one book where I have material for five, and to do in six weeks that which usually takes six months; so I think I have the sympathy of this audience in this little task.

My first lessons and instructions in missionary matters were obtained from some of the gentlemen that are present in this room. When I was appointed by the President to go to Turkey to represent this country there, I knew very little about the details of the missionary movement. Some of the gentlemen asked me to meet with the representatives of the missionary societies in New York; and about ten or twelve there gave me a great deal of information. And I discovered that five of them were about to go to Europe on the same day that I was, but they were going on a different steamer. I wanted them to change their passage and go with me. They said they could not. Of course I believe the organizations they represented limited their expenses. So as the mountain would not come to Mahomet, I went to them and crossed on their steamer. And that was one of the most providential things which could have happened to me; for during those seven or eight days they constantly, at all hours of the day and at the meals, instructed me about the missionary movement. I only got back at them once. At one meal I said, "Now give me an opportunity"; and I talked to them for two or three hours and told them of our activities in New York. I told them of how we were taking care of the many people that came to New York and needed help, how the social centres, the social settlement houses in New York were really missions for foreigners that had reached our shores. And after I had talked for some time, they interrupted and said, "We do not need to instruct you so much. You seem to have the same thoughts that we have."

Now, my friends, when I came to Turkey one of the first men whom I met was Mr. William W. Peet. Mr. Peet is one of the ablest statesmen I have met. He treated the missionary movement in a statesmanlike way. He explained to me all its ramifications in detail. He showed me the activi-



ties, and he urged me to take a trip. His urgings I found out were not quite unselfish. It is a good story, and I might as well tell it to you.

When I concluded to go to Palestine, Brother Peet came in one day, and he said to me, "Do you know that as Ambassador you have the right to visit the caves of Machpelah?" And he told me what a rare treat it was to be permitted to visit the graves of Jacob, Isaac, Leah and Rebecca.

I said, "Look here, Mr. Peet. Is this merely for information, or is there just the slightest intimation of a hint that you would like to go along?"

He said, "You can construe it as you like."

So I said, "I think you will be a very valuable companion, and I most cordially invite you."

A few days afterward, our Armenian-Turkish Secretary, Mr. Schmavonian, came to me and told me that he had heard that I had agreed to take Peet. "Well," he says, "you know that I have given you a great deal of information and I am about the best posted as to the real state of the missions, and I know the missionaries all by name. I have corresponded with them." And there isn't a man outside of the professional missionaries in Turkey who has done more for the missionaries than Schmavonian has. So he said, "Don't you think you ought to take me along?" So, to make the story short, I secured the consent of the State Department, and he came along.

Two days afterward Peet came back again. He said, "If you really want a very successful trip—and you know that you are not so well posted on Biblical history—you ought to take Dr. Hoskins, from Beirut."

I said, "Now look here That sounds good."

He told me of the books Dr. Hoskins had written and his thorough information.

I said, "How can I take Dr. Hoskins without inviting Dr. Bliss? And if I invite Dr. Bliss, the president of the Syrian Protestant College, I must take his daughter, because she has married the son of my intimate friend, Cleveland Dodge."

"Well," he says, "Why not take them all?"

We did take them all.

The next man that I met in reference to this matter was Dr. S. B. McCormick, the chancellor of the University of Pittsburgh. I met him in Cairo. When McCormick came up to me, he said, "Now I am not going to ask a favor for myself," with an intimation beneath it, "but there are three thousand students attending the University of Pittsburgh; if you want to please them, give me an opportunity to go with you."

Dr. Morgenthau Address

The next candidate was a very fine young gentleman of the ministerial profession, and he came up rather suspiciously, and he said, "I hear you have got permission from the Sultan to visit these caves."

I said, "Yes."

He said, "Maybe if I tell you who I am, you might take me along."

"Well, pray, who are you?"

"Well," he said, "my brother married Jessie Wilson."

The next one was Lord Bryce. I met him with his wife; and he said, "You know I have heard of your contemplated journey."

I said, "Yes."

"Well," he said, "Do you know I was Ambassador once," [and everybody knows it]. "So, how about my going along with you?"

I said, "If you come, I shall be delighted."

Well, I won't tell you about all the rest. We had twenty-seven in all.

But the best part of it was when Dr. Hoskins stopped us just as we had entered a Mohammedan mosque and he suggested to me that I ask them all,—Mohammedans, Jews and Christians,—to give ten minutes to silent devotion to the same God whom we all recognized; and those were about the most sacred ten minutes of our trip.

But, my friends, there is a great deal to be said about Turkey. There is a great deal to be learned about that country. Your missions there have done wonderful work. Of the people there eighty-five per cent. are absolutely ignorant. It was necessary to show them what education meant. The government at present is terrible. All these Armenian atrocities—no matter what you have read about them, you cannot grasp what is going on. These people who at present usurp—and I use that word deliberately, "usurp"—the government there are absolutely determined to Turkefy Turkey. They want to eliminate every Christian, and later on every Jew. Their idea is that their forefathers, when they invaded Turkey—and it is perfectly astonishing if you talk with them about it; they treat this event as though it occurred a few months ago—they say, "Our forefathers forgot, overlooked, annihilating the people that were there, and we are going to make this good now, because we find that we are unable to assimilate them."

Now I believe that one of the tasks before the world at present is that the 400,000,000 Christians who control every

government in Europe and America must not stand by and allow the Mohammedans in Turkey to have hereafter any control or power over Christians. These men are now unable to appreciate what Christianity means. Their theories are different, their thoughts are different, and they are determined now in their desperate strait to do desperate things to regain full control of such land as is left to them. They have seen their country gradually sliced away from them, territory after territory. Bosnia, Servia, Roumania, Bulgaria, Greece, Macedonia, all those sections and all of Africa have been taken away from them. They are just like wild bulls, like maddened animals of some kind, not like human beings. They are determined to hold on to what they have, and they are not going to stop at anything to accomplish it. You will realize this when you study the facts and see how they treated the Greeks; it is little known in this country how shamefully they treated the Greeks from 1913 on. I speak only from the period I spent there. They have treated the Armenians worse. They are treating the Syrians badly. They are treating the Arabians almost as badly.

And now it is up to you folks in the United States, because I warn you that the other countries may again forget their duty. If Europe had punished the Turks for the Armenian atrocities in 1905-7 this thing would not have occurred. And if in their haste now to make a peace, it should be overlooked that the Turks must be driven out of Europe—and there is no alternative—it will be due to our neglect. And one of the objects that we must all have in mind is to create public opinion in America. There are good Mohammedans as well as bad ones. But these Turks of a peculiar sect now in control have seen Abdul Hamid for thirty years maintain his control by doing desperate and vicious things. They have tasted the sweets of power and they want to continue to exercise it, and they think the only way they can exercise it is to get rid of the better class, the Christian and Jewish populations, and they think they can dominate Turkey. They have up to now lived on the spoils of the past. They have lived by despoiling the Armenians and the Greeks and others. They do not realize that they are killing off the very power that enables the country to exist.

The people are more impoverished than anyone here can conceive. They are not earning anything. Their railroads have practically been ruined. They did not have many. They haven't many roads. In the early part of the war nearly all their animals were requisitioned for army purposes, so they have no way of moving their crops and no way of interchang-

Dr. Morgenthau Address

ing commodities. All the Mediterranean ports are blockaded by the French and English. As you know, the Dardanelles are blockaded, and so is the Bosphorus, so there is no way of anything coming in except over that small railroad that comes through Bulgaria. Hence they are today in a very depressed and impoverished condition; and it is up to us to see that relief is afforded them.

But before leaving, I want to say this to you: I have never met—and I have met many people in my life—I have never met a finer set of men and women than the missionaries in Turkey. They did things which if it were all known would make them saints in the eyes of the community. They stood by their flocks. When I was instructed by the State Department to tell them to leave, they refused to leave. They said, "We are going to stand by whether it causes our death or not." The amount of heroism that was displayed, the amount of martyrdom to which some of them submitted, ought to be an encouraging lesson to us all. And we are just now in great need of it in this country, because this country is facing a tremendous crisis; and if it turns out that we are morally as unprepared as we are physically unprepared, I tremble for the fate of the world.

Now the responsibility is upon you folks as much as any other set of people in this country to brace up the morality of the country, to show that we are not morally unprepared. This great fight that we have entered upon is not for territory. It is the greatest moral issue that has ever arisen in the world. The Germans are deliberately planning to enslave the world. They are deliberately determined, if it is at all possible, to do in 1918 to 1920 exactly what the Turks did in 1453. Since 1453 we have been trying to drive the Turks out, to rid ourselves of that blight on the history of civilization. With the Germans, if force can overrun the world against right, it may take a thousand years to rid ourselves of it. We must together steel ourselves to the task, no matter at what sacrifice, that this war may be fought to a successful finish, and we must spread that thought throughout this country. We are going to have more trying days. Things look fairly dark now, but they are light compared to what we will face before we get through. We are confronted by a tremendous proposition; and, my friends, it is a test as to whether the Jewish-Christian civilization is going to last or not, and the decision will be reached in the next few years.

CHAIRMAN DE SCHWEINITZ: I want in the name of the Conference to assure Dr. Morgenthau that we appreciate very

Dr. Morgenthau Address

greatly the privilege of having this message from him and express to him our cordial thanks for speaking to us this morning.

DR. JAMES I. GOOD: I rise to move that we refer to the Business Committee the preparation of a suitable resolution of appreciation to Dr. Morgenthau.

The motion was adopted unanimously.

At a later session the following resolution presented by the Business Committee was unanimously adopted:

The Foreign Missions Conference of North America honors itself in recording its profound appreciation of the untiring and devoted services to the cause of Christian missions and in defense of persecuted non-Moslems in the Ottoman Empire by the Honorable Henry Morgenthau, LL.D., recently United States Ambassador to Turkey. The Conference is grateful to the Honorable Mr. Morgenthau for his presence in its sessions and for his gracious words regarding foreign missionaries in Turkey as well as for his stirring appeal for heroic efforts at this hour to save the world at large from despotism.

## THE BETTERMENT OF INTERNATIONAL RELATIONS

Thursday Morning, January 17

### WHAT CONTRIBUTION CAN BE MADE BY FOREIGN MISSION BOARDS?

REV. SIDNEY L. GULICK, PH.D.

Secretary Commission on International Justice and Goodwill

Early in December it was my privilege to spend three days at Camp Upton. I saw a small section of the mighty army being welded into shape through efficient organization and thorough-going discipline, in order that the United States may make its effective contribution to the establishment of world peace.

I saw also one section of that remarkable organized drive of Christians to establish right moral and spiritual conditions in and around the camps—the Young Men's Christian Association secretaries and their "huts" and the Young Women's Christian Association "hostess house."

The moral of it all to me was this: To accomplish anything important in national and international affairs, vast co-operative, organized, effort is essential.

This Conference is another compelling evidence of the same truth. The splendid work in all parts of the world carried on by the various churches here represented is possible only because in each church there is an efficient organization, uniting hundreds of thousands of individual hearts and heads and hands. And you, brothers and sisters, are here in order by exchange of council and by co-operation, so far as the limitations by which you are beset may permit, to render more effective the world-wide Christian work for which you are responsible. Efficiency in any large movement depends upon effective co-operation.

If then international relations are to be controlled by Christian ideals and Christian ethics, it is evident that Christians must needs adopt the same methods for efficiency in grappling with these problems.

Consider for a moment our relations with Japan. At Camp Upton I had opportunity for a rather free conversation with a lieutenant colonel, a colonel and a brigadier general. Our conversation naturally turned to American-Japanese relations.

Each of these important army officials believes that in the summer of 1913 America and Japan were on the brink of war. They had accepted as literally true the cablegram stating that a mob of 20,000 was surging through the streets of Tokyo clamoring for war with America, a cablegram that was nevertheless false. They had not heard that at the very time when our army was mobilizing in Manila and all our army officers were expecting war, Count Okuma, in conference with a group of Japanese editors, educators, members of the diet and a few Christians, insisted with strong emphasis that there was only one way of solving the American-Japanese problem; it could not be solved by diplomacy, by retaliatory legislation, by war or threats of war, but only by an appeal to the Christians of America to apply to this problem the principles of Christianity. Those army officers were amazed when I told them of these facts and also when I stated that I had myself spoken at one of the indignation meetings, by request taking for my subject "California's Viewpoint of the American-Japanese Question."

Those military officers apparently did not know that three political parties in Japan sent their strongest leaders to America at that juncture to study the causes of American-Japanese irritation, to council with Japanese in America and to take back to Japan light for the guidance of Japanese politics.

But how slight have been the efforts of American Christians to respond to Count Okuma's remarkable appeal even in so simple a matter as reporting it to the churches and Christians of America. How many I wonder of our 25,000,000 Protestant Church members ever heard of it? Yet all our people know that California passed an Anti-Alien Land Law; and that the Japanese Government lodged formal protest on the grounds of its being a violation of treaty pledges. Millions of Americans believe that war with Japan is certain.

Surely these matters of American-Japanese relations have not been so trivial as to be unworthy of serious attention by Christians. Yet few Bible classes, brotherhoods and women's home and foreign mission study groups have given the question any study. These groups devote weeks, even months to the study of moral and religious conditions in other lands. They study the crises in the Kingdom of God two or three thousand years ago. The practical problems of the Kingdom of God in our own times and particularly the duty of American Christians in regard to treaty relations and obligations between America and Japan are matters surely worthy of serious study by every American Christian.

Consider also our relations with China. Thirty years ago

#### Betterment of International Relations

the Scott Act was passed. Senator Sherman said that it was "one of the most vicious laws that have passed in my time in Congress." Senator Dawes characterized it as a "rank unblushing repudiation of every treaty obligation . . . unwarranted by any existing danger—a violation such as the United States would not dare to commit toward any warlike nation of Europe." He referred sarcastically to "keeping our treaties as long as we have a mind to." The Geary law, even more unreasonable and drastic was passed in 1892. After repeated and dignified but utterly futile protests from the Chinese Government, the Chinese minister in his final protest, said it was a "violation of every principle of justice, equity, reason and fair dealing between two friendly powers."

Judge Field of the United States Supreme Court, who pronounced the judgment of the court on a test case in regard to the constitutional validity of the Scott Act said:

"It must be conceded that the Act of 1888 is in contravention of the treaty of 1868 and of the supplemental treaty of 1880, but it is not on that account invalid . . . It (a treaty) can be deemed . . . only the equivalent of a legislative act, to be repealed or modified at the pleasure of Congress . . . It is the last expression of sovereign will." But a little further on he added: "This court is not a censor of the morals of the other departments of government."

By this judgment of the Supreme Court treaties are declared to have no binding power on Congress. The Supreme Court declined to regard the moral issue involved as having any bearing upon its duty. Those treaties with China still stand as binding and those laws contravening the treaties still stand among our statutes. Disappointing though this position may be to lovers of international good faith, it is no doubt good law, though it is certainly bad morals, as the court saw. But it illustrates afresh the well-known principle that moral issues cannot be safeguarded by laws. The moral obligations of our nation can be safeguarded only by the people themselves. We must know what is going on, and must hold our representatives in Congress to their moral responsibilities in international affairs. This, however, is a matter of moral energy—not of statute law.

But how is this moral energy to be generated and directed? When the situation described above was reached in 1888, should not the churches have recognized that a practical problem in international morality had been thrust upon them? They did not realize that a great opportunity for service was theirs and an important duty to perform. They took no steps either to understand the situation or to rectify the wrong. The matter stands today where it did then. The churches are still ignorant and indifferent to their opportunity and duty.



Bible classes and other Christian groups are not studying or thinking about this matter. Had China been armed and threatening, attention would have been given to her protests by the whole nation. We have ignored them because China has been helpless.

In similar manner we might discuss the relations of the United States with Mexico and Africa. What have we done to protect the native peoples of Africa from American rum? Too long did we ignore the Belgian outrages in the Congo and the brutalities of the British, French and German in their respective areas in Africa. The voice of American Christians might well have been raised, in condemnation of Great Britain's opium policy in China.

The explanation for this unfortunate situation is two-fold. First there is the tremendous crush of multitudinous duties absorbing the time and energy of every effective leader in all our churches. All good people are completely preoccupied with their many and necessary good works. They desire, indeed, to have wrongs righted and the crooked made straight; they hold the Christian ideals for a brotherhood of nations; but they feel that they have not the time themselves to join or support any new movement to grapple with these problems.

In time of war, to be sure, all plans are upset and men, even Christians, *have* to take time for new matters. Christians are now paying the penalty of past failure. Had the Christians of each Christian land between 1880 and 1910 devoted one one-hundredth part of the time and thought and energy and money to the establishment of righteous and just international relations that they are now devoting to the winning of the war, would this tragedy have come? If Hearst and his followers have their way there will be a war of the White and Yellow races some day. Will Christians devote the needed energy soon enough and widely enough to stop it? If they do not, they will be forced to lavish their time and their treasure when the war actually comes.

The second cause for the American-Asiatic situation and indeed for the entire world tragedy is perhaps even more fundamental.

The Christians of Christendom have not regarded it as a part of their Christian duty to Christianize international policies and legislation. We have left these matters to our diplomats and legislators. These policies have been dominated by economic, nationalistic and dynastic interests, regardless of the moral ideals.

Even the leaders of our churches have not suspected that they had duties in regard to these international matters. Chris-

#### Betterment of International Relations

tianizing the political relations of peoples has not been a part of the concrete program of the church. Salvation and the Kingdom of God and His Christ have been regarded as individualistic matters, not national and international. This is a vital defect. It should be promptly remedied. The Churches should grasp and preach the *full* Gospel of the Kingdom. The concrete program of the churches should include this new task, so vast and so vastly important.

The first responsibility of American Christians is for America's own international relations, attitude and policies. What response, therefore, I may ask in illustration, are the Churches and Christians of America making to the persistent propaganda in regard to the Yellow Peril carried on unceasingly by the Hearst papers, the most powerful, conscienceless and widespread syndicate of news agencies in the world and read by the masses of our nation? A two column editorial for instance in the *New York American* of January 5, 1918, gives an attack on Japan. After speaking of Japan's plan to annex Siberia and China, we find these sentences:

"We thought . . . that before the United States got into this war it was in a position to be the savior of the white races" . . . "What is to protect the United States itself from the attack which the then great Oriental nation, embracing China, Japan, Korea and Siberia, may launch upon us?" . . . "The only thing of real importance today is the rescue of the white races from the conditions which make their subjugation by the yellow races possible." . . . "The great problem with which the white races have to deal is the inevitable conflict of the white race with the yellow races for the dominion of the world." "Is it not time that the white nations settled their quarrels among themselves and made preparations to meet their one real danger, the menace to Christianity, (sic) to Occidental standards and ideals, the white man's civilization, which the constantly growing power and aggression of the yellow races continually and increasingly threaten?"

This is virulent poison. It is being steadily injected into the veins of the American nation. For this disease of white-race megalomania and lust for world supremacy there is only one effective anti-toxin—the *full* Gospel of Jesus Christ. This poison left to work, will create the very world catastrophe which the editorial so graphically describes. But the time to inject the anti-toxin is long before it takes full effect. Here is a mighty challenge to the churches, a challenge which calls not only for thinking but particularly for action.

Our nation is committed to a splendid policy for up-holding international law, justice and humanity, and for the protection of the rights of small and weak peoples. With the Allies, we propose to set up adequate sanctions and guarantees for the observance of treaties, and to safeguard these inalienable rights. We begin to see how disastrous are the

consequences of international wrongdoing. But in order that we may do our part with a good conscience, and with a clear persuasive voice, proclaim these aims to the world, we ourselves should abandon our wrongdoing in regard to these very self-same wrongs where Asiatics are involved. We can hardly expect international righteousness to be really and widely adopted by the other nations of the world, if we, who regard ourselves the most truly Christian of them all and who certainly are tempted internationally the least of them all, decline ourselves to practice those principles and ideals. We are planning for a League of Nations with courts and other tribunals to abolish war and secure durable peace. If we are really in earnest we will change our own laws dealing with Asiatics without waiting for the action of an international tribunal. What a splendid thing it would be for our people voluntarily to do what is needed without a word of request or of protest from Japan or China. Nothing could so prove to those countries the sincerity of our declared policies, the reality of our goodwill and the earnestness of our desire for their welfare and for the peace of the world. Nothing would accomplish so much in winning their friendship and permanent confidence.

Rabindranath Tagore's recent volume on "Nationalism" is a biting criticism of Occidental Nations. He says:

The spirit of conflict and conquest is at the origin and in the center of the Western nationalism . . . Europe is not ready to give up her political inhumanity . . . she believes only in a modification of systems and not in a change of heart.

In his lectures in Japan, Tagore warns them of a danger:

To imbue the minds of a whole people with an abnormal vanity of its own superiority, to teach it to take pride in its moral callousness and ill-begotten wealth, to perpetuate humiliation of defeated nations by exhibiting trophies won from war, and using these in schools in order to breed in children's minds contempt for others, is imitating the West where she has a festering sore, whose swelling is a swelling of disease—eating into its vitality.

Europe's tragedy is the fruitage of her policies and spirit so long carried out in Africa and Asia. Europe has not yet learned her lesson nor experienced a change of heart; they still are "holding down fallen races struggling to stand upon their feet; with right hands dispensing religion to weaker races while robbing them with their left." Even in this time of awful punishment of the nations for past sins, not only Japan, but France has taken steps in China of ruthless aggression in disregard of the very principles for which she is fighting in Europe.

#### Betterment of International Relations

Now if this change of heart is to come to our nation, definite individuals will experience it and give it expression. They will become the instruments of God's Spirit to transmit to the whole people that burning of heart, that conviction of national sin and that earnestness of national repentance which are essential. This is the special privilege and opportunity of Christians. They should be agents of God's will in international affairs. If Christians do not hear God's voice on these matters who will?

These are times of special opportunity. The ears and eyes of the people are open as never before, their consciences are sensitive to the wrongs of the past and the duties of the present. What we now need is effective leadership to direct the thinking, to focus the attention and to organize for action the will of the millions who really desire international justice and goodwill.

But where shall we look for this leadership? Brothers and sisters, I am looking to you. On you this responsibility rests. To you this splendid opportunity peculiarly comes. You are the chosen guides of the churches. You direct their policies and their activities in dealing with non-Christian nations. You know these international affairs. It is your assigned duty to study with greatest care every factor that affects, favorably or unfavorably, the sending of the Gospel to non-Christian peoples. The churches confide in your judgments, study the books you suggest, devote their time to activities that you think desirable. It is your inescapable responsibility to take every needed step to guide our nation to the adoption of Christian ideals and ethical practices in our dealings with China and Japan and other non-Christian lands. For this is vital to the success of the Gospel in those lands.

You realize no doubt that war with Japan would completely destroy the infant church of that land. Its re-establishment after war would be impossible for many, many decades. If so, is your duty not evident? The success of Christian work in China increasingly depends on the treatment we give to Chinese in this country. Before many decades pass a new China will begin to require of us the same rights and treatment that Japan is now requiring. Un-Christian laws in America may in time seriously hamper Christian work in China. Christianizing America's laws and policies dealing with non-Christian lands is therefore a vital and integral part of the full missionary program of the churches.

Japanese editors have been asking in leading editorials why America sends missionaries to their land and why American missionaries in Japan do not return to America and teach

Americans to be Christians? How soon will Chinese editors begin to ask the same questions? .

No group of men or women in America has such intimate acquaintance with international affairs as have you. The issues at stake stand clear before your eyes as before those of no other men in the land, not even of members of Congress and the Department of State. All the agencies of the church are in your hands for directing Christian interest, Christian knowledge and Christian activity in the missionary program of the church. Whether or not the churches are to be melted and guided by God's Spirit, begetting a new conscience as to international duties and a genuine will to world-peace through an effective will for world-justice, depends primarily, brothers and sisters, upon what you and I do or fail to do.

Pardon me for being very definite. Allow me now to be somewhat personal. It is four years since the American Board released me for the specific task of speaking on American Oriental relations. The Federal Council of the Churches of Christ in America has given me the opportunity to travel and speak far and wide. Many national denominational gatherings and local ministers' meetings have been attended. To present these matters of such vast importance to the Kingdom of God the time commonly allotted has been from five to ten minutes. Chambers of Commerce and Rotary Clubs grant from 20-30 minutes and forums from 45-60 minutes.

The churches of America are not awake to the problems of international justice. Its bearings on missions or even on world peace they do not see. All are eager to have Germany give justice to Belgium and France, Servia, Roumania and Russia. All urge that Turkey should give justice to Armenians. But American Christians are not yet interested in ourselves giving justice to Asiatics.

Now if the things I am saying about our dealings with China and Japan are true, the churches ought to hear them. If they are not true, I ought not to say them. If my contentions and proposals are mistaken and unwise I wish to know it. I would gladly return at once to Japan for the work for which I have been preparing for thirty years, to preach to Japanese, the unsearchable riches of Christ.

What now is to be done? Is it possible to awaken the churches and secure appropriate action? I believe it is, if this Conference and the boards and societies you represent will give the matter the needed time and thought, and will take the needed steps. There should of course be no weakening of your devotion to your present tasks. The foreign missionary work of the churches should not be in the least degree

#### Betterment of International Relations

relaxed. But there should be a readjustment of perspective and of emphasis. A definite program should be worked out in which all the churches may unite for dealing with this matter. How often would the Lord say to us "These things ought ye to have done, and not to have left the others undone."

What then are the steps which this body may wisely take? I venture four suggestions:

1. May not this Conference direct the Committee on Reference and Counsel to take up this matter, or perhaps appoint a special Committee on International Friendship? Let that Committee examine the statements that I am making and the literature that I am using, to assure itself of the validity of the contention for instance that America is not keeping its treaties with China. Let it consider whether or not the proposals I have been making for solving these problems are sound and wise. Let this Committee aid me in making such adjustments of these statements as may seem desirable.

2. Let this Committee examine the courses of study on Christian Internationalism offered to the churches by the World Alliance for Promoting International Friendship through the Churches. One course deals with the general problem of world organization and the practice of Christian ethics in the relations of nations. The other course deals with the specific problem of the relations of America with Asia and the future of the white and yellow races. If the Committee has suggestions for the improvement of these courses, they will be heartily welcomed.

3. Let this Committee recommend to each foreign mission board in the United States the immediate and imperative need of getting these matters promptly before its constituency. They vitally affect the success of foreign missions and should therefore be made the subject of study by mission study groups and adult Bible classes in every church in the United States. Proper recommendation of these courses by the recognized church leaders can secure such study. Every missionary magazine and denominational publication, moreover, should devote sufficient space and emphasis to these matters. Every Christian in America should see something informing and convincing. He should be prepared to take his part in the great drive to set matters right. Some such campaign as this is the only effective anti-toxin to Hearst's and the Kaiser's "yellow peril" poison. The demons of national selfishness and race pride and prejudice can be cast out only by faith and prayer. The establishment of world peace through world justice is a great moral task to be achieved only by an adequate moral movement of millions of morally minded men and women.

4. Since churches and missionary boards and societies as such cannot go into politics, some other method must be found for doing what needs to be done politically. We need some central agency by which millions of Christians can act together to support President Wilson's proposals for a League of Nations, and to set right our relations with China and Japan. The American Branch of the World Alliance for Promoting International Friendship offers itself for this service. Let the Committee of this Conference, therefore, examine carefully the spirit, objectives, organization and personnel of this Branch of the World Alliance. Should your Committee find desirable any changes in the management of this movement or a restatement of its principles, policies and program, your suggestions will be welcomed. If the World Alliance for International Friendship is a body that you can use in the churches as your common agent for the accomplishment of your common task will you not use it and recommend the Churches to use it? Should not every church and pastor know about this world movement of Christians?

The World Alliance for International Friendship does not ask this Conference, nor any of the boards or societies or denominations for financial aid. It *does* ask for your constructive thought and for the support of your moral spiritual energy. We ask your aid in passing on to millions of Christians who look to you for guidance and to whom you have unique access, that knowledge of the international situation for lack of which knowledge the nation is today in so serious a plight. We ask for that co-operative action which is essential to the embodiment of Christian ethics in America's international relations.

It is the desire of this movement not to build up a vast organization with state and local branches, all distinct from and competing more or less with the other Christian movements and activities in our churches. We desire rather that the principles and programs for making Christian ethics dominant in international affairs shall become matters of study and co-operation on the part of all the groups and societies now existing within the churches.

Individuals, or even large denominations, isolated, each doing what is thought desirable, at its own chosen time, can never accomplish what needs to be done. Even well organized regiments, each acting independently cannot win campaigns. This great war is teaching the imperative necessity of vast unified co-operation.

The great moral and spiritual laws of the universe apply to men both as nations and as individuals. "Not every one that saith unto me 'Lord, Lord,' shall enter into the Kingdom of

Heaven, but he that doeth the will of my Father who is in Heaven." This is a practical admonition to denominations and to our entire nation as well as to individual Christians. We are feeling as a nation very righteous these days, because in this war we have no selfish aims—we are not seeking new territories, nor shall we ask for indemnities. But shall we, or can we as a nation, enter into the Kingdom of God, can we even proclaim it effectively in other lands until we really practice in our relations with Japan and China and Mexico and with the Negro in our midst the principles for which we are fighting?

God grant that we who are placed by our churches in these responsible positions of leadership may be true to our trust.

## EFFORTS TO SUPPRESS THE LIQUOR TRAFFIC IN MISSION LANDS

REV. HERVEY WOOD

Secretary of the Native Races Anti-Liquor Traffic Committee

When the speaker was a boy residing in the old country, native chieftains from Africa and from India came to Great Britain, to Germany, to France, and to other European countries, pleading that alcoholic liquors should not be sent out to their countries. I need not tell you that the missionaries heartily co-operated with these chieftains, and asked that there be no liquor sent to the mission fields, especially Africa and India. At last the churches of the European countries went to work on the problem, and in May, 1887, the Native Races United Liquor Traffic Committee was organized. I have been a member of the organization in London for many years. It has worked largely along legislative lines and it has succeeded in shutting out liquor from a great many countries. There is a belt running right across Africa from N. 21 to S. 22, which has absolute prohibition. No liquor is supposed to be sold there, but in the coast towns I regret to say the traffic in liquors has been simply appalling. In forty-seven colonies the sale of liquor to black men is prohibited, but unfortunately they can sell it to the white man and he passes it along to his brother in black. And they are trying to stop this.

The Native Races United Liquor Committee, which is composed of members of churches of the European countries, has tried several times to get an organization formed in the United States, but every attempt has failed. Since I am a member of the London Committee, I have been called on from time to time to help in this work; and this I have been doing quietly without any organization back of me. In 1912 the



Secretary in London asked me to go to Washington and see the President of the United States in regard to the appointment of a delegate to represent the United States at an International Congress on the Prohibition of the Liquor Traffic, which was held in Brussels. Every nation in Europe was to be represented; and Mr. Taft appointed General Porter, who was then in France, to represent the United States at that Conference. The European nations were willing to give up sending liquor to mission lands with but two exceptions: Holland and Denmark. Those two nations had been sending it right along and they are sending it today.

Five years ago I was again asked by the Secretary of the London Committee to see President Wilson in regard to the shipping of liquor into Africa, and through the influence of the King of Belgium absolute prohibition was secured in Belgium Congo.

More recently German distillers have attempted to open distilleries along the coast of Liberia. Since they expected to manufacture rum for forty cents a gallon and sell it for four dollars, they were willing to pay to the government of Liberia one dollar per gallon internal revenue. After laying the situation before the President I asked if he could do something to prevent the German distillers from carrying out their plan. He replied, "The Legislature of Liberia is now in session and it will take six weeks to get a letter there. They will get the concession before your letter can get there." Then he requested Mr. Bryan, who was present at the interview, to cable at once to the American Minister at the capital of Liberia "to use his moral influence to stop the whole business." I am glad to report that the manufacture of rum was stopped in Liberia.

Now let me come a little nearer home. In June, 1916, we organized the Native Races Anti-Liquor Traffic Committee; Mr. Mornay Williams is the President and I am the Secretary. We are working along three lines: 1st. National and international legislation. We work with the committees in Europe. 2nd. Educational work at home on the drink question in its relation to Christian missions. 3rd. We are furnishing literature to the missionaries on the foreign field. If they have no money to pay for translating and printing the literature which we send, we also send a check to help meet such expenses.

I wish there were time to tell you how Africa is being literally swamped with liquor; how China is being overrun with our American products, cigarettes and liquor. In China they are giving away cigarettes and samples of whiskey, rum, and gin. You ought to read the letters I have received from mis-

#### Betterment of International Relations

sionaries, begging that we do something to stop it; and you would be interested to know that there are before Congress at the present time two bills, one for the benefit of Africa and another which will cover the whole mission field. We ask the co-operation of the men and women in this audience.

### FOREIGN STUDENTS IN RELATION TO FOREIGN MISSION BOARDS AND SOCIETIES

MR. CHARLES D. HURREY

Secretary of the Committee on Friendly Relations Among Foreign Students

Every mission field is represented by students in American universities, colleges and high schools; about 1,400 Chinese, 1,000 Japanese, 200 Korean, 300 Filipino, 150 Indian, 2,000 Latin American, and 200 Armenian young men and women have come to pursue their studies in the United States for a period of from one to eight years. Many of these students are the product of mission schools,—others are prejudiced against Christian missionary work,—practically all of them have some knowledge of the program, methods, and activity of our missionary societies.

Upon arriving in this country fully one-half of the entire number are not professing Christians, but most of them are open-minded searchers for truth. It is a sad fact that indifference and apathy generally prevail regarding the importance of this body of students; far too many hundreds of them have in the past been permitted to return home as non-Christians, if not hostile to Christianity. In the realm of politics, business, education and religion, these students are the future leaders of their nations, and it is supremely important that they should be sympathetic with the program for the expansion of Christianity.

In answer to the question "How Can Foreign Mission Boards and Societies co-operate on behalf of foreign students?" the following suggestions are offered:

1. By securing advance information regarding the coming of students to America and by seeing that they are met at the pier and guided to their college.
2. By urging missionaries to give the Boards detailed information concerning the experience and qualifications of new students.
3. By subscribing for such foreign student magazines as: The Chinese Students' Christian Journal; The Chinese Students' Monthly; The Japanese Student; The Hindusthanee Student; The Indian Patrika; and The Cosmopolitan Student. Subscriptions for all of these periodicals will be received by the Committee on Friendly Relations among Foreign Students at 124 East 28th Street, New York City.

#### Betterment of International Relations

4. Under wise leadership deputations of foreign students may be organized for visits to churches, schools and colleges with a view to recruiting for the foreign field.

5. By urging that Christian homes be opened to foreign students for social and other gatherings.

6. By inviting foreign students to your church, men's club or young people's society.

7. By occasionally requesting an able experienced leader among them to meet your Board and speak with the utmost frankness regarding matters that need special attention or correction.

8. By recruiting some of the ablest of these students for the ministry and other forms of distinctly Christian work.

9. By enlisting the ablest and most trustworthy leaders among them to address conventions and other society meetings.

10. By finding employment for such students as are earning part of their college expenses.

11. By extending hospitality at Thanksgiving and Christmas time to these students and interpreting to them the true meaning of such occasions.

12. Ascertain the special interest of each student and facilitate his investigation and inspection of manufacturing plants, banks, hospitals, schools or farms according to his hobby.

13. Place in the hands of the most promising foreign students the reports and other publications of your Board.

14. By prayer and personal work seek to win to Christ the non-Christian foreign students.

15. Provide for the attendance of several of these students at Summer Conferences of the Student Christian Movement and the Missionary Education Movement; (over three hundred attended these Conferences last summer).

Many are the ways in which foreign students will reward our Mission Boards for any effort on their behalf; by writing articles for our periodicals at home and abroad, by reading manuscripts of pamphlets and books to be published by missionary societies, as well as by conversation, public address and prayer they can further the missionary cause.

#### DISCUSSION

MRS. HENRY W. PEABODY: It seems to me that the utterance of Dr. Gulick is prophetic. I wonder what we are to do with his statement. Our women have already in a feeble way undertaken to start this movement in their women's missionary societies and in their summer schools. Perhaps the most popular and important class at Northfield last summer was the class conducted by Mrs. Farmer, who used the outline study, "The New Era in Human History." We found that not only women but most of the men at Northfield during that time floated into that class until the room overflowed with a membership of three hundred. We believe a little beginning was made.

We do not feel that the women can attempt the settlement

#### Betterment of International Relations

of the problem or even further greatly this movement. It is a question for statesmen, and for the statesmen of the churches. But women in times of stress have had to help and take the initiative. We have had Deborah, and we have had Joan of Arc, and we have had Julia Ward Howe and Mrs. Stowe, but we need today the Church of Christ and the leadership of men. This year we are planning in our summer school classes for the study of the question, and we are using this literature referred to by Dr. Gulick: We are also urging upon pastors the use of it in the prayer meeting. Some of us believe that to help this great movement toward international friendship, which has always been in my mind the other name for foreign missions, just international friendship with all it contains, is one of the most patriotic things we can do. When the Church ceases to be the conscience of the State and becomes its unquestioning ally, we have Germany and Rome. We need today in this time of war the voice of God through the churches for righteousness, the highest act of Christianity and patriotism. I pray that it may come home to us as our duty, and I hope this will go to the Committee of Reference and Counsel and that it will also go through the individuals not as a resolution, but as a revolution for our own minds and for our churches, that we may stand before God clear of the sin which has brought this world tragedy. You have seen that little poem of the soldier who comes back from the grave. He fought in the trenches, he laid down his life, and then he comes back with clear vision to see if the land for which he died is worthy of the sacrifice of our sons. We must make it worthy.

MR. MORNAY WILLIAMS: The three topics which have been touched on in the last three addresses seem to me to cover the great weakness at the home base of our foreign missionary enterprise. Of course you all remember the one case of our Lord's use of force. It was cleansing the temple of the impurities that turned it from a house of worship of God, the Father, into a den of robbers. Now, racial prejudice, the liquor, opium and drug traffic, and the abstention from hospitality toward strangers among us are three of the traits that are nourished in the Christian Church; and it is about time that somebody brought a scourge of small cords and cleaned out the outfit; and the foreign mission enterprise will not go forward until we begin to clean house at home. Judgment must begin at the house of God. I hope, Mr. President, that all of these matters will be referred to the Committee of Reference and Counsel for action.

REV. BROWNELL GAGE, China: Dr. Gulick has said the Chinese editors would soon begin to ask what the Japanese editors

are asking about the attitude of the country from which our missionaries come. I think I may say to him that they are already asking those questions. From such experience as I have had among the Chinese students and the thinking people of China, I believe that the future of our propaganda there, as in Japan, will depend very largely during the next decade or two upon the treatment which the Chinese receive in the United States.

Now, as Dr. Gulick has also pointed out, if we are to do anything about these questions to improve our relations with the East, the church must be able to speak with one voice, as it has not been able to speak before. We are to consider tonight the influence of the Reformation upon the missionary movement. The Reformation laid stress necessarily upon the individual conscience, but we are coming back to feel that with that necessary emphasis on the individual the church lost something, and we must somehow get back that power to speak as a unit. Now every time this matter has been brought up in different ways it has been applauded, but what I want to say here is that the different things which we have discussed from one session to another are not isolated questions independent of each other; they all are woven together in one web; and I believe that the power of the church to do anything for international relations, to stop the liquor traffic, to stop the opium traffic, depends a good deal upon our being able to work together and to speak with one voice. It was suggested here that, for example, we ought to have one church on the foreign field, not divided with the divisions that separate us, and that was applauded. It was said here that we ought to work as a unit in raising our money and in gathering supplies for use in the churches, and that was applauded. But the question is what are we going to do about it, and upon the answer to that question I believe hangs the results of our efforts on the questions that we are discussing this morning.

REV. GILBERT BOWLES, Japan: I should like to refer to two or three points suggested by the discussion. One is the resolution concerning opium and morphine in China. Concerning that resolution itself, I am sorry to say that I cannot speak intelligibly. I was helping distribute the papers and could not hear all of the resolution. But whatever we do, a resolution like that does not reach the heart of the question. In other words, a general resolution given out to the public will not effect what a delegation or a committee representing this Conference here and going straight to the men who are responsible would effect.

I should like to speak concerning the two methods of in-

#### Betterment of International Relations

fluencing Japanese in facing such a question as this. One is the general method of publicity and criticism, and the other is the method of conference representing responsible and individual groups. I should like to bear witness to the value of the visit of the delegation sent to Japan by the Federal Council of the Churches, when Dr. Matthews and Dr. Gulick represented the Council. Such a delegation can get at the men who are responsible for shaping national and international policies, and I hope that this will be followed by others. I believe that something like that would be far more effective than any resolution that we can pass here. And I should like to bear witness to this, that the Japanese men of influence will listen to a delegation of that kind and it will have weight. They may not do exactly what is suggested, but they will listen.

It was my privilege to visit Korea and China this last spring; and, as a missionary resident in Japan, I felt it my business to study this opium and morphine question. I returned to Japan assured that I ought to carry the message to influential Japanese as to what I had found there. I am sorry that they have not yet been able to influence national policy, but I can assure you that some of the best men in Japan are at work on the question. In connection with that, those of you who know will remember that the Japanese church, the Continuation Committee of Japan, sent three missionaries and two Japanese representatives to the annual meeting of the Continuation Committee in China. Those two Japanese representatives were President Harada, of Doshisha University, and Bishop Hiraiwa, of the Methodist Church. Those two men went into the question during their visit to China. Now this is the point I wish to emphasize: If the boards of missions and the Federal Council of Churches will take men like that into confidence, men like Baron Sakatani and Baron Shibusawa, I believe it is possible to do far more than can be done through a campaign of criticism or of insinuation. I wish to emphasize that there are two methods of influencing Japan. I speak for Japan because I know her life better. The one is of criticism, and the other is appealing to the best in people. We believe in shaping the life of the individual. Our hope as Christians is in appealing to the best, and I am thoroughly convinced that the same is true of a people. There are two methods being used now by the American people: One, that of criticism, which I feel is steadily driving certain sections of the Japanese people into further criticism and into an attitude of hostility toward America. The other that of appealing to the best people of Japan and striving to make them understood. I know of no more important national question before the American

people. We should take this question to heart. The American people have it in their power largely to shape the attitude of Japan toward America. I am asked everywhere I go, "What is the attitude of the Japanese people toward America?" That is interesting, but that is not so fundamental as "What is the attitude of the American people toward Japan? What does America wish the attitude of Japan to be toward America?"

Another thing which the mission boards can do is to take hold of the question of arranging for conferences between the missionaries in China and missionaries in Japan. Missionaries in Japan are in touch with the Japanese people. Those in China know their own people. Neither of us are called upon to defend all that the Japanese or all that the Chinese do, but we know more about the people among whom we work, and I should like to see the boards further conferences of that kind.

A word from a missionary from Japan on behalf of Dr. Gulick's work. Dr. Gulick said he had come back to bear a message to the American people; and perhaps if he had not come, others might have felt it their duty to come home and help bear this message to the American people. But I can assure you that the missionaries of Japan are behind Dr. Gulick in the work that he is doing. We feel that he is representing us in bringing the Japanese question home to the hearts and consciences of the Christian people of America.

DR. CORNELIUS H. PATTON: In regard to the liquor traffic of Africa, I am glad to call the attention of the Conference to the fact that the war prohibition measure which was adopted by our Congress last August has operated to end that traffic, at least during the period of the war, by stopping the manufacture of the traffic at the source. I can say that absolutely in regard to the chief port for the export of rum to Africa—the port of my own city of Boston. I can speak with a great deal of confidence of other ports. Now before last August there sailed from Boston, from the home city of two of our boards, every two weeks a vessel loaded with rum for Africa. But according to the statement of the collector of the port, not a vessel has sailed, nor has a keg been exported since that law went into effect. And while there is a stock of rum, a large stock, accumulated in the country, which even under this law might be exported to Africa, there is such a demand at home for that precious supply, that it does not seem likely any of it will find its way to Africa. Our problem is greatly simplified by this war prohibition measure. We have simply to make permanent what is now temporary. We all realize, of course, that the best hope of that lies in the adoption of the consti-

#### Betterment of International Relations

tutional amendment absolutely prohibiting the whole traffic of liquor.

DR. J. SUMNER STONE: I would like to ask a question of Dr. Gulick. There is no doubt but that the entire body of missionaries and all aggressive Christians are with him and with the band of people that he represents especially in the matter of our relations with Japan. I would like to know whether he has been able to reach the ear of the labor unions; has succeeded in getting the ears of the gentlemen on the great labor bodies concerning our relations with Japan? As Christians or Church people we need not attempt to flatter ourselves over this question, but I think we all recognize that the exclusion of the Chinese and the exclusion of the Japanese is an industrial question. I think there are indications that the doors are ajar, if not opening, for representatives of our great churches and great missionary bodies who may go before these great bodies of labor people and talk to them candidly and earnestly about these great issues that affect them as they affect us. I would be very greatly pleased if I could be enlightened on the question as to whether such efforts are being made by Dr. Gulick or those associated with him.

DR. GULICK: I have been making efforts along those lines and not wholly without success. I have come into contact with the leaders of the American Federation of Labor and have established very friendly personal relations with them. Through the suggestion of Paul Scharenburg, the secretary of the American Federation of the State of California, I was able to carry to Japan a message of friendship, and secure the coming from Japan of two labor representatives who were seated as fraternal delegates in the California State Federation annual meeting in two successive years. They also were seated in the national meeting of the American Federation of Labor and made speeches which produced a transformation in the attitude of the labor people who were at those conventions.

The pacific proposals which I have been making for the solution of the problems through comprehensive legislation on a percentage basis of those who have already become citizens, that is, the regulation of admission on a percentage basis of those who have already become American citizens—that particular proposition is not looked upon with favor by the highest authorities, but there are quite a number of the labor leaders who personally have expressed to me their belief that that general immigration plan is the plan which must come into operation, and have personally favored it. I do not know that



any persons other than myself are trying to get before the labor organizations. I wish they were. I do not know that there are many who are getting before the denominations, the Christian organizations, and trying to promote these things. But I am in hopes that before long there will be scores, nay hundreds of the leaders of thought in this country, religious thought and labor thought, who will begin to say that these things must be, and that we will do our part individually to try to put them through.

Just one word aside from that. May I say this. It is not necessary, even if this should go to the Committee of Reference and Counsel, that all the denominational boards should delay their action until some recommendation comes. If you as representatives of your denominational boards feel that this is an important matter, why can't you take it immediately to your boards and get them immediately to begin to grapple with this problem. It is going to take months at least if this matter is going to be brought before our people generally. It seems to me there is need for haste in this matter.

CHAIRMAN DE SCHWEINITZ: There is nothing of course to prevent any individual board represented taking the matter up at once.

The following motion offered by Mr. Mornay Williams was then voted by the Conference:

1. That the suggestions contained in Dr. Gulick's paper and the matters covered by the addresses of Rev. Hervey Wood and Mr. Hurrey be referred to the Committee of Reference and Counsel.
2. That the Conference recommend that if practicable the Committee of Reference and Counsel hold a conference some time during the year that shall give full and unhurried consideration to the theme now before us, namely, What contribution can foreign mission boards make toward the betterment of international relations?

# THE REFORMATION AND THE EVANGELIZATION OF THE WORLD

Thursday Evening, January 17

## THE PRINCIPLES OF THE REFORMATION AND THEIR RELATION TO MODERN MISSIONS

REV. L. B. WOLF, D.D.

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The Reformation of the Sixteenth Century wrought mighty changes in thought and life. The explanation of it has been sought in the desire for change; in the personal genius of a brilliant man; in the discovery of the art of printing; in the political disquiet of the times; in the triumph of reason over authority; and in the revival of learning. Better far is it to say that the Reformation came because a human soul longed for peace under the guilt and bondage of sin,—sought it in all the ways of the Church and found it not, but finally discovered it, when he opened the Scriptures and read therein that the “just shall live by faith.” Briefly stated, the Reformation, however many its occasions, had only one cause under God,—that cause was the re-discovered Bible, God’s Word.

We all agree that Christianity must dominate the world, “For Christ must reign till he hath put all enemies under His feet.” What form of it? is the question that waits an answer. We are sure it will not be Roman, but *Catholic*. To be Catholic is to be universal; to be less than Catholic is to fail in the confession of Christ and of the verities of Christianity. The Reformation of the Sixteenth Century was an effort to bring the Church back to an Apostolic confession of the Faith of Christ. Protestantism claims, and rightly so, that she confesses and will continue to confess, in all lands that she is the bearer of the true Catholicity of Christ and His Apostles, both in fact and in solemn covenant. Her Lord has called her to carry to the ends of the earth that conception of the truth, believed by the Apostles. Christ commanded them to hand it on to us. That part of the body of Christ which fails to exemplify in its life the clear teaching of Christ, fails to appreciate the clear command of Christ and does not believe in the certainty of the great Evangelical principles for which the Protestant Church has ever stood since the Reformers bore their unal-

tering testimony to the truth, as it is in Jesus. Dr. Wace, the great Anglican, is most emphatic in his opinion that we as Protestants must not give up the designation of Catholic. Canon Dixon states clearly his views; he holds that "the opposite of Catholic is not Protestant but heretic; the opposite of Protestant is not Catholic but Papist." Luther and the Reformers did not start a Protestant Church. They began a movement back to the Apostolic Church; back to the Church of the early fathers—away from Rome, away from the Pope and his supremacy as the self-constituted Vicar of Christ.

Let us note how the word Protestant arose. The Reformation had almost passed its first decade. The noble stand against Rome had been made; defiance had been nailed to the castle door at Wittenberg; the great Leipzig disputation between Eck, Carlstadt and Luther had taken place; the papal bull and decretals had been burned outside the little town of Wittenberg; the great defence had been delivered at Worms; the translation of the New Testament in the tongue of the people had been published broadcast; the ban of ex-communication had been uttered; when the Emperor summons the Estates of the Realm to a Diet of Spires in 1526. Here he rebuked the nobles and princes for failing to carry out his imperial edict in the holy Roman Empire and to put an end to Luther and his set. He hoped a "happy unity" to result from this meeting. But the Pope and Emperor disagreed and no strong papal advance against the reformers was possible. But an advantage was gained by the Evangelical princes. The Emperor granted them the liberty "to live, govern and personally act as each might hope and trust to answer for himself before God and imperial majesty." The Edict of Worms against Luther and the Reformers remained nugatory. They continued their work under a recognized right of the Emperor, that the princes had secured. In things of faith and religion, the Emperor agreed that they might act as they saw fit until he could look into matters more carefully. In short, the ban against the leader of the Reformation was held in abeyance, and the law and decree of the supreme ruler remained inactive.

Three years later at the second Diet at Spires matters assumed a much clearer form. The Estates of the Realm were summoned and the princes came together under new circumstances. The Pope and the Emperor had come to an understanding. The latter was pledged "to use all possible endeavors to resist the 'pestilential disease' of Lutheranism and bring back to the true Church those who were in error." The fight was no longer one between the Pope and his counsellors and the poor monk and his adherents; it had become a battle royal

between the noble Evangelical princes on the one hand and the Empire and the Roman Hierarchy on the other. Luther's simple appeal had won a way for itself. On their shields the Evangelical princes coming to this second diet had inscribed their watchword, "The word of the Lord endureth forever,"—the rallying cry of the Reformation. The Emperor accused them of failing to carry out his imperial will. He demanded that all the authorities then met should without delay repress all religious innovations. Although some protested, a resolution was carried out that the Edict of Worms should immediately be executed that "the horrible doctrine of the sect permitted since the edict should at once cease within their domains and that other matters would be settled at a general council, which was soon to be called." The majority agreed to this, but the minority would not. It drew up on April 20th, 1529, a *protestation*, and the Evangelical princes composing the minority through that act became the first Protestants in the Reformation of the Sixteenth Century. The Estates of the Empire made the fight and claimed a legal standing for the Evangelical principles on this great field-day. The Church historian Griselar sets forth this protest in great fullness, the heart of which is that the Evangelical princes declared themselves ready to obey the Emperor in all other points except "in matters which touch and concern God's honor and the salvation and eternal life of the souls of each one of us." For the sake of their consciences, "we hold this view and we cannot in such a matter give way to the majority." Besides they plead that at the previous council in the matter then at issue they had *unanimously* agreed to the matters submitted by the Emperor, and that now the minority asks a similar *unanimous* vote in order to change what had been then allowed. They made their appeal "to and before the Roman Imperial and Christian Majesty, our Lord, and to and before the forthcoming Christian Council, and further before seeing, competent, impartial judges in these matters." As the eminent historian Carl von Hase declares, this protest is an assertion, that there are obligations against which no positive legal right has any force, "as in matters of conscience there can be no question of majorities." In this lies the essence of Protestantism. This was its first claim to legal standing. Here no protest was made against the Roman Church, but they solemnly declared that they acted in obedience to what they regarded the teaching of the Word of God, their supreme authority, and according to their conscience enlightened by that Word. This historical, concrete exemplification is a most admirable exposition of the first great principle of the Reformation.

How it came to seize the Evangelical princes and the people in that early time and passed into history, the life of the Reformer abundantly shows.

In the famous library of Erfurt there lay one of these splendidly illuminated copies of the Word of God. Loving conservators of the divine Word in those dark days had purchased it at great cost and placed it there. One day in the midst of fear and distress of mind a pale student stops before it. He had been seeking for peace of conscience. He opened the great book. Before that time he had read the books of the school. He had read the missal of the Church, but as he opened the book his eyes fell upon the beautiful story of Samuel. It chained his attention. Day after day he returns to the book until the Bible, the Word of God, became to him the lamp of life, and in it he saw his Savior and Lord, and found peace. Luther was then scarcely more than eighteen years of age. By and by he became professor at Wittenberg. The Augustinian monk began to teach in the university, to preach in the castle church and to discover soon that Rome and God's Word were strangely at variance in their teachings. He calls men to discussion, by nailing up the Ninety Five Theses, and by that one act, challenges the authority of the Church and the State, a state dominated and controlled by the Church. Things hastened on, and April 17th, 1521, is not far off. On that day the monk is asked to recant. His books lie around him, and in the presence of the Emperor and the Papal legate, he seems overawed. His life is in great jeopardy. As with Huss, so it might go with him. But God was with him and opened his mouth. When the final test was put to him, the poor monk was not found wanting. The great formal principle of the Reformation found utterance in his final words, which are the Magna Charta of the Reformation and should be written in gold:

Unless I am convinced by testimonies of the Scripture or evident reason—for I neither believe the Pope nor the Councils *alone*, since it is clear that they have often erred and contradicted one another—I am overcome by the Scriptures I have quoted and my conscience is taken captive by the words of God and I neither can nor will recant anything, since it is neither safe nor right to act against conscience.

This embodies the great formal principle of the Reformation stated by the individual—the supreme authority of God's Word.

Well does the great Anglican historian referring to this event say: "Luther declares in this that the only authorities which he recognized as having binding obligations upon his conscience were the Word of God and evident reason." In short, he declared that the canonical Scriptures of the Old and

New Testaments, the Word of God, was the only infallible rule of faith and practice.

The Evangelical princes, as we noted above, extended this principle from the individual to the state and to the community. Under the supreme guidance and authority of God's Word, and not yielding in such matters to any human authority or majority, the world saw a new light—a new conception of the truth had dawned.

The history of the times shows what happened to the Reformer after the brave assertion of this principle. He is waylaid by his friends to save him from his enemies. He is concealed in the Wartburg for months. It is then he performs that signal task for Christianity by which he exemplifies his belief in the formal principle for which he stood at Worms. In the incredible short time of three months, by the aid of the Vulgate, and from the Greek New Testament, he translated the New Testament books into the vernacular of the common people and forever set seal to the principle for which the Evangelical princes claimed legal right. Thus the formal Reformation principle is brought to the level of the Church of his day.

Referring to Luther and the Protestant exemplification of this formal principle, someone has lately said that the difference between the Roman Catholic and the Protestant Church is this: that the former has thought God's Word too precious to be put into the vulgar language of the common people, while the latter has regarded it so precious that it must be put into the language of the rudest tribe.

But this great central principle performed its task only when the Word of God was released and bore its blessed message to all men. "The Bible, like sunshine bursting through the clouds, poured its life upon the nations." Men then went to the true source of authority when in doubt. It is not wrong to call the Reformation period the period of the re-discovered Bible. It showed Luther how to become a Christian and then how to effect the great needed reformation. "As with him, so with his noble co-worker Melancthon, with Zwingli in Switzerland, at a later period with Calvin in France, with Tyndale and Cranmer in England and with Knox in Scotland" the word of God was the fire that purified them into Christians—the man who becomes a Christian was already unconsciously a reformer.

The Reformers knew where their strength lay. They saw that under God their ability to sustain their cause was reliance on the supreme and absolute authority of God's word on all questions of religion and conscience. This is fundamental.

But the devout Reformers did not stop with this statement of the formal principle. They discovered and laid down another equally fundamental one. Man is a sinner whose guilt oppresses him. He must find freedom from it, if he is to have peace of mind. How shall he be just before his maker. Luther had tried all human ways in the monk cell, and yet his soul cried out for peace. The history of the Church is a continued, heroic effort of devout souls to obtain freedom from the guilt and bondage of sin. The Church's systems were bankrupt. Comfort and hope were gone. All ways seemed closed. Saints and teachers had tried human powers to their utmost, but the way of hope remained. It was the way of Christ and His Cross. The Reformers set forth this great principle, when they said:

That men cannot be justified before God by their own strength, merits or works, but are gratuitously justified for Christ's sake through faith; when they believe that they are received into favor and that their sins are remitted for Christ's sake who made satisfaction for our transgressions by His death: This faith God imputes for righteousness before Him.

Here is the great material principle of the Reformation clearly and boldly announced first on June 25th, 1530, at Augsburg. It has been more or less fully accepted by the whole Evangelical Church. It is cardinal in the Christian system that Jesus came, suffered and died for our sins and to secure our forgiveness. It is most material that the soul should by faith apprehend his merits and sacrifice. The reformed teaching is that Christ's sacrifice is absolutely sufficient as a satisfaction for sin. Pardon cannot be merited, it is gratuitously bestowed by a gracious God. You may reject it, you can by faith take it, as a rich gift, and then your relation to God is all changed through your acceptance of Him and His salvation. Such a vast blessing is dependent on faith alone in Jesus Christ.

It might be objected as some have done, that this seems to elevate faith into a virtue, but mark the teaching of the Church of the Reformation in regard to God's word. This great blessing is not offered on the mere exercise of human faith. It is offered for Christ's sake and becomes a conscience possession through faith, which is the gift of God. The Reformers do not say, as you often hear it said, that we are justified through faith, but they said we are justified for Christ's sake through faith. Besides faith is not simply mere knowledge, the devils have that, but it is trust as well in a gracious Father who sets burdened hearts free, nay, it is God's seeking and saving the

#### The Reformation and Modern Missions

lost through His Son, and it is the soul's acceptance of His gracious promise through faith.

The great truths then of the Reformers are plain; that God in Christ Jesus has reconciled the world unto Himself; that, while it is true that the soul that sinneth must die, it is most true that Jesus Christ has on the Cross made a complete satisfaction for the sin of the world; that God, the triune God, receives the faith of the believer for Christ's sake as an all sufficient guarantee of pardon, and grants him peace. God's Word amply sets forth all this and by His word alone are men directed into this saving faith.

Hence it is evident that a reformed Church must be a preaching Church or a missionary Church, to the ends of the earth. This is not only or solely its evident purpose, because of the command of Jesus, so to do, but as well is it called to this because of the great truths which believers have confessed and what they have to impart to a needy and dying world.

The first relation which the Reformation sets up in the non-Christian world, by which it exemplified the great Reformation principle, is to be found in the ways in which it has handled the Word of God. The first Evangelical missionary no sooner acquires the language of the people among whom he labors than he sets out to translate the Bible into the vernacular of the people. Since that day, now over 200 years ago, in all lands and among all peoples, the Word of God has been translated into over 500 languages and dialects and these versions have been circulated since then among the people by the millions of copies.

Within the last two years a copy of St. Mark's Gospel has been translated into the tongue of an insignificant African tribe and the blessed work goes on. The task of translation has reached such a stage of completeness, that provided men and women could read, it has been estimated that not less than ninety-one per cent of all the inhabitants of the globe have opened to them the Word of God in their own tongue. What a mighty testimony to the influence of the great formal principle, the absolute supremacy of the Scriptures in matters of faith and religion, is not this? The Evangelical Churches have done a work that in and of itself is one of the mightiest influences exerted upon the nations today, in transforming them and changing their thought and life. So effectively has this Reformation principle been carried out in the mission lands, that we have hardly stopped to express our gratitude and thanks to the Reformers for the mighty emphasis which they laid on this principle and for the practical manner in which in



Reformation days, and since then, their followers translated the Scriptures into all the languages of Europe and the world.

The second great relation which the Reformers set up, in the missionary work of the Evangelical Church, was the character of their preaching, which they largely drew from the teaching of Evangelical Christianity, as it found expression in the great doctrines of Christ, the sinner's hope in his Redeemer, and his peace of conscience, through Him. Wherever they went they confessed that men are not saved, except on the merits and atoning sacrifice of Jesus Christ, through Whom they are received into God's favor.

Rome has done since the Sixteenth Century a mighty missionary work in her own way, as testify the missions in the Orient and elsewhere. There is no need now to judge her work more than to say that in her use of the word and sacraments, in her insistence upon the authority of the Church, in her failure to apprehend the faith of Jesus she is the same Church as in the days of the Reformers. She cannot claim either to be Evangelical or Catholic, she is still Papist. It is true she is struggling to adapt her methods to changing modern, social and economic programs, but her Gospel is not the Apostolic Gospel, not Jesus only, hers is not the preaching of a burdened soul freed through Christ. Her errors have not been cast off, but rather emphasized, since they were crystalized at the council of Trent. She relates her missionary propaganda to her ecclesiastical system against which the Reformers stood. She does not relate her work to an Evangelical program.

We may well emulate her self-sacrificing endeavor and the zeal of her missionaries, but not her method, much less her message to the non-Christian world. The Evangelical missionary has a task prepared for him by the Reformation, to preach Christ Jesus and Him crucified in school and college, in village and hospital, in workshop and in field, and everywhere. The missionary must preach that the sinner is justified by faith in Christ and that this faith comes through a faithful use of the means of Grace, the Word of God and the Sacraments. He must preach that this faith will result in a life of good works and that the devout soul will at length stand complete in Him who alone justifies and saves. The Evangelical Churches cannot afford in view of these great Reformation principles to do anything less than to honor God's word and preach His justifying faith to the Gentiles.

Too often it may be that the awful social condition and physical needs of the great non-Christian world may so make their appeal to the missionary (and they have made it to

many), that he gets so immersed in a great and fine social program as to forget the chief concern for which he went to Africa, China, Japan or the Islands of the Sea. Let such an one remember that had our Reformers in the Sixteenth Century given themselves to a social program in their day, or to an educational or medical one alone, they would have found a field of awful needs, which those times reveal, such as hardly now exist in any part of the heathen world. Had they, however, done this, it is doubtful whether we would have had a Gospel today to preach. We would not say a word against all secondary missionary methods as embraced in medicine, in school, in college, in industrial work and in agricultural work, but we would simply make a most earnest plea that the first things must be kept first, and that the great fundamental principles, which have wrought such marked changes in and since the Sixteenth Century, may never be given a secondary place in any of the plans or policies of an Evangelical board of missions.

Our hope in the lands beyond lies in our loyalty to the fundamental principles of the Reformers, and the more closely we relate ourselves to them, the sooner and the more effectively will men be brought to clearer thinking in their relation to God in Christ and toward one another in the great human brotherhood. The compelling power of Christ and His perfect life and sacrificial death must change all life, and through Him, our justifying Saviour, this world shall be made new.

The forces of the Christian Church may and should have the highest and best training for their great and arduous task. As in the time of the Reformers, the school and the university may and should be utilized to equip the evangelizing agencies, the men and women to carry on this mighty undertaking committed to the Church. The Church of Christ should cease in its various parts and denominations, from building altar against altar in the heathen world; the mission boards should see that their work does not overlap and trench on the field and work of others who are preaching the same evangelical faith; the body of missionaries may and should engage in every matured method of winning the great Gentile world, and continue to study to know yet better and more improved methods in the performance of their great unfinished task; but as the reformed principles accomplished such a remarkable change and wrought so mightily in the past, it can be only as the missionary forces follow them and closely relate themselves to them, that the certain victory promised in God's word is sure to be gained.

Only as the Church at home, and through her missionaries,

confesses that there is only one perfect rule of faith and practice; only one absolute guide book and historical revelation of God to man; only as they see and preach Him to the Gentile world; only as He is set forth as very "God of very God, begotten not made," "Who for us and for our salvation came down from Heaven and was incarnate of the Virgin Mary;" only as faith in His name and in none other is made known—only as God's plan is followed, that men are freely justified for Christ's sake through faith, can this stupendous task be accomplished. The Reformation principles were formed in a longing, sin-sick, tempest-tossed soul before they were released, and began to conquer the forces against them in the Sixteenth Century. They must again hold in full sway human hearts and control human lives in this Twentieth Century, and mighty things will be undertaken for man and God, and mighty victories will be won in Christ's name and strength.

In conclusion, conformity of method in work on the foreign field is good, striving for unity and emphasizing our common aim is most praiseworthy, but they exemplify of necessity neither Christ's truth, nor hasten the coming of His Kingdom. The only effective unity is in the love and power and faith of His Gospel into salvation. Through His atoning sacrifice, the Church must be united in a common faith to secure the realization of the prayer of our Lord.

Let us learn the Reformation lesson, that not in a common task mainly, but in a common faith fundamentally and essentially, can true unity be attained, and through such unity, ultimate victory won.

## THE DISTINCTIVE CONTRIBUTIONS OF THE CHURCHES OF THE REFORMATION TO WORLD EVANGELIZATION

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At the close of the celebration of the Four Hundredth Anniversary of the Reformation, and in an assembly commemorating the Twenty-fifth Anniversary of the Foreign Missions Conference of North America, it is appropriate to consider the distinctive contributions of the Churches of the Reformation to world evangelization.

We shall regard the terminal dates and events of the Reformation on the Continent as 1517, the nailing of the Ninety Five Theses of Luther, and 1648, the Peace of Westphalia; in

#### The Reformation and World Evangelization

Great Britain as 1534, the Act of Supremacy under Henry VIII, and 1688, the Edict of Toleration under William and Mary. The churches which originated in this period on the Continent, are the Lutheran, the Reformed, the Mennonite and the Socinian; in Great Britain, the Episcopal, the Presbyterian, the Congregationalist, the Baptist and the Quaker.

This group of churches is to be distinguished on the one hand from the earlier and contemporary Greek and Roman Catholic churches, and on the other from later Protestant churches which have arisen in Europe and in America since the close of the seventeenth century. Prominent among these are the Moravians, the Methodists, the Evangelicals, the United Brethren, the Disciples, and a number of divisions in the original churches of the Reformation, especially in America.

However many things in doctrine, worship, and life of primitive Christianity had to be revived and restored by the Reformers, the work of evangelization was never wholly neglected or discontinued. Apostles, fathers, bishops, patriarchs, monks, and evangelists were true to the divine task. There was a difference, of course, in various groups at different periods, in motives, methods, aims, scope, and intensity of effort, but never in fifteen Christian centuries did the sense of missionary responsibility die out completely.

Yet history compels us to acknowledge the startling fact that the Reformers not only failed to perpetuate a propaganda for world evangelization but ignored the missionary command and even contraverted it with all the exegetical subtlety and doctrinal erudition at their command. Writers on the history of missions in articles and books, from Warneck to Robinson, substantially agree with the statement of Professor Creighton:

The reformation movement in Europe brought with it no sense of obligation to carry the Gospel to the non-Christian nations; indeed the leading reformers were distinctly opposed to foreign missions.

This is all the more disappointing when one recalls the vigorous missionary work of the counter-reformation under the leadership of the Society of Jesus, and the fervent missionary enthusiasm of the churches of the modern era which trace their lineage to the Reformers. Indeed, in the history of Christianity, the sixteenth and seventeenth centuries of the Protestant churches represent the dark ages in world evangelization.

If we cannot apologize for this attitude of the Reformers and their churches toward missions, we should at least explain it. It is not necessarily an indication of an inferior grade of Christian piety, an absence of the spirit of devotion, sincerity, service, and sacrifice, but rather an illustration of the his-

torical principle that men who are prophets of a new age are nevertheless hedged in by the horizon of the old order. The new born evangelism was wrapped in the swaddling clothes of medievalism and laid in the manger of scholasticism. It took years for the babe to become a youth, to cast off the garb of infancy, and to put on garments cut to fit the stature of mature manhood.

One may plead in behalf of the Reformers a lack of access to pagan nations the keys of which were held by Catholic powers, or the necessity of combating heathenism within the new churches and of consolidating them for defense against a defiant Romanism and an insidious rationalism. The plea, however, is not sufficient to cover all the counts in the indictment. For the Reformers did not simply ignore or neglect missions, but never a word of regret is heard from them for their inability to engage in them.

The primary reason for their negative attitude was theological. If it were not so serious it would be laughable to see what havoc theologians, exegetical and doctrinal, may play with the word of God in justification of their personal views. The term *ta ethné*, the nations, in the Lord's injunction, Matt. 28:19, Luther referred to the non-Jewish nations in the Christian church. Since they had lost the original gospel, the apostles of Luther went forth to revive and restore the evangelical faith among them. Thus the field of world evangelization for the Protestant churches was "the paganized Christian church." "There are," he says, "among ourselves, Turks, Jews, heathen, non-Christians all too many, both with openly false doctrines and terribly scandalous lives."

The words, "Go ye therefore and make disciples of all nations," Luther argued, were fulfilled by the Apostles and therefore did not apply to the Reformers. "After them," he said, "no one has any longer such a universal command; but each bishop or pastor has his appointed diocese or parish." With a deft hand Luther shifts the responsibility for their benighted condition upon the pagans themselves. Their unbelief with its works of darkness is a visitation of divine justice for having rejected the offer of grace made by the apostles; and with the just punishments of God men are not to interfere. This theory, so palatable to the natural man, the dogmaticians of the seventeenth century re-enforced with all the erudition they could muster.

Luther's exegesis followed in the train of his doctrine of election and his advent hope. He granted that the elect are in all tribes and nations and that God will save them; but how this is done is a matter for his sovereign will, not for

#### The Reformation and World Evangelization

human endeavor. Both he and Melancthon believed in the nearness of the end of the world. Was not the Pope anti-Christ and the Turk Gog and Magog? Therefore the end must be nigh, and the time for the extension of the Kingdom on earth is past.

Reformers of other lands may have dissented from Luther's exegesis and doctrine, but they conformed to his missionary practice. Zwingli held that the world missions begun by the Apostles must be continued, yet he never suited his action to his word. Calvin, also, conceded that the extension of Christianity was still in progress, but the apostolate was an extraordinary office without historical succession. "We are taught," he writes, "that the Kingdom of God is neither to be advanced nor maintained by the industry of men; but this is the work of God alone." An institution for the extension of the gospel among the heathen is therefore needless if not impertinent.

The first printed and official edition of the Scottish Confession presented to Parliament in 1560 bore on the title page the text: "And this gospel of the Kingdom shall be preached throughout the world for a witness to all nations; and then shall the end come." The creed ends with a petition for all nations, which was not for a long time turned into practice.

The complaint for the neglect of missions in the sixteenth century and a direct appeal in their behalf, came from unexpected sources. The Prince of humanists, Erasmus, equally obnoxious to Catholics and Evangelicals, after describing, in a treatise on preaching, the different countries of the world, said: "There are surely in those vast tracts barbarous and simple tribes who would easily be attracted to Christ if we sent men among them to sow the gospel seed." A Dutch pastor, Saravia, headed a chapter in a treatise on church polity as follows:

"The command to preach the Gospel to all nations binds the church since the apostles have been taken up into heaven; for this apostolic power is needed." The views of this chapter were afterwards refuted with severity bordering on wrath by the coryphaei of Calvinism and of Lutheranism, Theodore Beza and Johann Gerhard.

Instructions to navigators in the name of Edward VI state that "the sowing of Christianity must be the chief interest of such as shall make any attempt at foreign discovery, or else what is builded on other foundations shall never obtain happy success or continuance." The Dutch sent ministers with their colonies who were at the same time missionaries to the natives.

Led aright more than once by the inner light, instead of theological lore, George Fox (1624-91) wrote: "All Friends everywhere that have Indians or blacks, you are to preach the Gospel to them and other servants if you be true Christians." In 1661 three Friends set out to China as missionaries but never got there. The Pilgrim Fathers adopted the conversion of the native heathen into their colonial program.

Individuals, not churches, nor even ministers and theologians, were among the first to undertake active and definite missionary work. The Austrian Baron Justinian von Weltz (b. 1621) wrote several pamphlets in which he maintained that the missionary obligation rested upon all Christians, and then he sailed as a missionary to Dutch Guiana where he found a lonely grave. A company of young lawyers, known as the seven men of Lubeck, inspired by Hugo Grotius (1583-1645) championed the missionary cause, and one of their number, Peter Heiling, went to Africa and translated the New Testament into Amharic, an Abyssinian dialect. The philosopher Leibnitz (1646-1716) introduced into the statutes of the Berlin Academy of Sciences this staunch missionary paragraph:

Since also experience shows that the right faith, the Christian virtues and true Christianity, both in Christendom and among the remote and unconverted nations, are by God's blessing on the ordinary means, promoted in no better way than through such persons as, in addition to a pure and peaceful conversation, are furnished with understanding and knowledge, therefore we will that our scientific society, under our Elector's protection, shall occupy itself with the propagation of the true faith and of Christian virtue. Yet it is not forbidden them to admit and employ persons of other religions, but in all cases with our cognizance and most gracious approval.

In striking and strange contrast to this resolution of scientists is the utterance of the churchman, Superintendent of Ratisbon, Ursinus, in answer to Weltz who says:

With respect to the heathen who are to be converted, they must not be barbarians who have hardly aught of humanity, but the outward form such as Greenlanders, Lapps, Samovedes, cannibals; they must not be fierce and tyrannical, allowing no strangers to live and associate with them, like the remote Tartars beyond the Caspian Sea, or whole nations in the northern regions of America. In short, they must not be headstrong blasphemers, persecutors, despisers of the Christian religion. The holy things of God are not to be cast before such dogs and swine.

For once the wisdom of the scientist was more Christ-like than the learning of churchman and theologian.

So far as the Protestant churches of the sixteenth and seventeenth centuries engaged in active foreign missionary work they followed the policy of Calvin and Knox who put the responsibility of extending the Gospel into non-Christian lands

upon the "Christian magistracy," that is, the civil government. The plan was a survival of the middle ages and was in operation in Catholic lands, especially in the colonial powers, Spain and Portugal. The missionary naturally followed the explorer, the conqueror, and the colonist, and missions were a "wheel in the machinery of colonial government." The compelling motive was not zeal for world evangelization but for national expansion or world conquest. Of this class of missions was the ill-fated attempt of Genevan ministers in Brazil at the invitation of the treacherous Villegagnon; also the work for the Hindu and the Indian by the English colonies in the Orient and in America; and that of the Dutch East India Company whose charter stipulated that it should care for the planting of the church and the conversion of the heathen in its newly acquired territories in Ceylon, Formosa and Malaysia.

Though under civil control, men appeared at intervals in these colonial missions with the original apostolic spirit. None was greater, in ancient or modern times than John Eliot, the apostle to the Indians. Warneck says of him:

This noble man has the honor of being the first evangelical missionary, who, not only from the sincerest motives and amid the greatest toils and hardships, devoted his life to the conversion of the heathen, but who, also, made use of truly apostolic methods in his work.

The so-called "Eliot Tracts" stirred up about seventy English and Scotch clergymen to submit a petition to the "Long Parliament" praying that something might be done "for the extension of the Gospel in America and the West Indies." The Parliament issued a manifesto in favor of missions which was read in all the churches of the realm and which called for contributions for missions. The Society for the Propagation of the Gospel in New England was organized as a result of this appeal. This was the first of three societies in the seventeenth and eighteenth centuries bearing the initials S. P. G. They were free associations far more than direct organizations of the Church, and had for their object the maintenance of ministers in the plantations, colonies, and factories of Great Britain and for the propagation of the Gospel in these parts.

This rapid survey of the missionary status of the churches of the Reformation brings to light three things: 1. They did not feel a sense of responsibility for world evangelization. 2. Prophets of a new missionary era shared the fate of their kind since the world began. They were ignored, contradicted, denounced, and some of them on heathen soil died martyrs of their cause. 3. Missions were limited to colonies and controlled by the policy of territorial aggression.



One must speak, therefore, with diffidence of the *direct* contributions of these churches and of their founders to world evangelization. Historians, however, know full well that some of the greatest contributions to human progress come by indirection rather than by direction. With equal truth it may be said, that neither the Reformers nor their churches directly furthered the cause of religious liberty, democracy, and the separation of church and state. Yet without the evangelical Reformation, neither would democratization nor evangelization be possible at the present time. "For here is the saying true, one soweth, another reapeth," Spener, Francke, Zinzendorf, Wesley and Carey were better than their fathers only because they were their fathers' sons and heirs. German pietism and English evangelicalism were, indeed, soil and atmosphere for the sprouting of the seed of missions, but the seed itself was hidden in the gospel of the churches of the Reformation from the beginning.

The first and supreme contribution of these churches to world evangelization was the evangel of the apostles rediscovered by the Reformers in their experience of salvation. Their evangel had in it the dynamic of world-wide missions, through the agency of personal evangelism. The Reformers felt and taught in a new way the elemental needs of the human soul. They were three: 1. The need of justifying a good God in an evil world. 2. The need of justifying sinful man before a righteous God. 3. The need of divine direction in human life. In vain did they seek satisfaction in Catholicism; nor could they find it in the intellect and will of man—in humanism. They turned from Aquinas and Aristotle to the New Testament; and in the face of Jesus they found the glory of a God who satisfied their needs; the God of love who rules the universe from atom to star, babe to man, savage to sage, tribe to nation; the God of grace who forgives freely without human merit; the God of truth who guides men by his word and spirit. The only response man needs make to his Christ-like God is faith, hope, love. Having found God in Christ, after he had been obscured for centuries, the Reformers ceased to be Catholics, could not become humanists, and had to turn evangelical. For they had an evangel, good news for all men, because it was an answer to the elemental needs of the human soul, regardless of race, color, caste, culture, creed, or condition.

True, neither they nor their churches at first understood their evangel. For a time it was eclipsed by dogma and tradition, as was the gospel of Paul. "Only one man in the ancient church," says Professor Harnack, "understood Paul, and he

did not understand him." He refers to Marcion. Few of their followers, yea the Reformers themselves, did not comprehend the scope of their own evangel. By the discipline of centuries and in divers ways God made it plain.

Interest in the heathen world was aroused by geographical discoveries in the latter part of the eighteenth century. In the words of Livingstone: "The end of the work of geography has become the beginning of missionary enterprise." Coinciding with the age of discovery was the era of inventions, especially of means of communication, the railroad, the steamship, the telegraph. These made the world a neighborhood that the nations might become a brotherhood. God said to the churches: "I have paved the way and opened the doors; Go ye, therefore, and make disciples of all nations." Born of the throes of the American and the French Revolution, a new idea of humanity spread over the earth. It was taught in schools, sung in poetry, written into national constitutions. The natural right of men to freedom implies his right to the gospel. Again men were in the mood of the Roman poet who sang: "Nothing human is foreign to me." Thus the revival of the evangel of the Reformers by the pietists and the awakening of the democratic spirit in the nations worked together for the beginning of a systematic effort of Protestant churches for the evangelization of the world in a distinctive way.

The method of the new missions was determined by the character of the evangel, a direct personal experience of salvation by God in Christ revealed in the Scriptures—far different from the proclamation of a divine institution with officials, sacraments, laws, and ordinances in which men may save themselves. Missions ceased to be an expedient for ecclesiastical and national expansion and became an announcement of glad tidings of the saved to the unsaved, of the living to the dying. Each believer was prophet, priest, and king, free from all and subject to none, through faith; servant of all and lord of none through love. Men felt the grip of a new missionary responsibility and urgency and the irresistible impulse of a new missionary motive. Some expressed it by giving and others by going; but none could deny his indebtedness "both to Greeks and to Barbarians, both to the wise and to the foolish." The evangelical experience had in it a new guarantee for the intrinsic efficacy of the gospel that God was essentially Christ-like and that man was essentially God-like. In other words, God wants men and men need God. With this conviction in the heart, seven years may pass by without a single convert, yet the prospects are bright as the promises of God.

A comparative survey of the types of missionary work in the history of Christianity, will set in bold relief the distinctive character of missions of the churches of the Reformation.

The apostolic missions were largely eschatological, i. e., they were motivated by the expectation of a speedy coming of the Lord and by the necessity of preparing for his advent. "This Gospel of the Kingdom shall be preached in the world for a testimony unto all the nations and then shall the end come." (Matt. 24:14).

The Catholic missions were ecclesiastical, i. e., they had in view the extension of the Kingdom of God on earth by the establishment of the Catholic Church. By submission to the visible institution of God, tribes and nations were brought into the Kingdom, and men and women were prepared for the beatific vision.

The Evangelical missions of the churches of the Reformation were soteriological, i. e., they proclaimed the Gospel of free grace to save individuals from the wreck of a lost world and to assure them of eternal life in the world to come.

Contemporary missions are tending, to say the least, to become sociological. They aim not simply, in Zinzendorf's phrase, to gather "souls for the lamb," but in Rauschenbusch's words, to "Christianize the social order." This is a comparatively new note which neither the Reformers nor the Pietists sounded.

Tardy as the churches of the Reformation were in the practical application of the missionary message, they rendered incalculable service to world evangelization in conserving, though in earthen vessels, the gospel of the Reformers—the good news that men are saved by God through Christ. The world's need of a savior and the sufficiency of Christ alone for salvation are the fountal source of evangelical missions. Men need more than a teacher, a lawgiver, an example. Illumination, ideals, precepts are not enough. Regeneration alone will do. Neither the law of Moses nor the ethical culture of Adler, neither the philosophy of Plato nor the science of Eliot, neither education nor evolution will enable men to reach their final destiny. Missionaries must not turn into mere philanthropists, feminists cannot take the place of evangelists in the emancipation of pagan womanhood. The social reformer and the school teacher must not precede but follow the apostle and the prophet. Christ alone is the cure of sin and the giver of life. This is the permanent message of the Reformation to the world. The ethics of Huxley and the philosophy of Eucken attest the new evangel. But above all does the human heart, at present facing the most colossal failure of

culture in the history of the world, long for God as revealed in Christ. Above the turmoil and the tumult He stands, and in tones that penetrate and words that convince He calls: "Come unto me all ye that labor and are heavy laden and I will give you rest." That cry is our hope for the progress and the completion of the evangelization of the world.

## THE SUPREME TASK IN THIS CENTURY OF THE CHURCHES OF THE REFORMATION

BISHOP JAMES W. BASHFORD, PEKING, CHINA

You have been greatly instructed and profited by these two remarkable addresses, giving us the history and the exposition of the great principles of the Reformation. I would like in these closing words to push these principles of the Reformation a little farther forward, taking the prophetic view and seeing what they suggest for the remaining tasks of the century.

The Reformation put the individual face to face with God, with no human being but only Jesus Christ between him and the Father; and out of that grew the principle of personal responsibility to God; and out of that grew the principle of religious and political freedom. The reformers builded more wisely than they knew; and the Reformation gave us a new world in Europe, a larger world perhaps than Luther foresaw; and the Reformation with these same principles has given us a new world in America; and my thesis is that the Churches of the Reformation are still to give us a new world for the whole human race.

In the darkness and the stress of war I see signs that we are already entering upon a new era.

(1) When we elected a president in 1912, no one dreamed that we should be speedily engulfed in a world war. The selection of a man who kept us out of war so long as he could do so with honor, the selection of a man who, when he went into the war, took the entire nation with him, and the selection of a man who is voicing as no other man in history ever has done, the aspirations of nations and of individuals for freedom and whose words are now more potent than those of any other man upon the globe, is as unexpected and as providential as was the lighting upon Washington for the founding of our republic and upon Lincoln for its preservation.

(2) The passage of the Prohibition Amendment, thrust upon us by the economic pressure growing out of the war, is the greatest piece of constructive legislation which Congress has enacted since the passage of the amendment pro-

hibiting slavery. This is another sign that we are entering upon a new era.

(3) The admission by Great Britain, on account of woman's services in the war, of 6,000,000 women to the ballot and the haste of the two great parties in this country to open the door for their admission to political equality in the United States, is another sign that we are entering upon a new era. Whatever may be our judgment upon the abstract question of Woman Suffrage, all will concede that women's votes will strengthen the cause of temperance in the great struggles which are impending, will lift the standard of social purity and will tend to the conservation of the childhood of the nation.

(4) Many are perplexed over the demands of physical laborers. All of us must recognize that wealth is the joint product of physical labor, of capital saved from past labor, and of intelligence. But the physical laborer has not had his fair share of influence in determining either the economic or the political conditions which shape the destiny of himself and of his family. Hence, the admission of two members of the labor party to the British Cabinet and of one member to the Cabinet of the United States, and the larger recognition which we shall be forced to give to physical toilers in the councils of the nation, will tend to broaden the basis of our democracy and make it more secure.

(5) Another indication that we are entering upon a new era is the remarkable growth of the philanthropic spirit. We little dreamed ten years ago that wealth in England and the United States would submit to the enormous rate of taxation which has been imposed by the war. The generosity with which our people are responding to Red Cross and Y. M. C. A. appeals and the eagerness with which they welcome liberty loans, is a further illustration of the new spirit which is taking possession of all Americans. We little dreamed that men of the finest business ability would be offering their services to the Government at the nominal salary of one dollar per year. Still less did we dream a dozen years ago that the young manhood of the United States would leap to arms in obedience to a conscription act and that millions would offer their lives upon the altar of the country. This growth of patriotism is the most striking phenomenon of the war. It is another indication that the law of love manifested by service, the fundamental law of the New Testament, is becoming incorporated in human society far more widely than we had dared to hope. The peoples of Europe and America are giving their money, their services and their lives in a manner unparalleled in history.

#### Supreme Task of Churches of the Reformation

(6) Another and perhaps even higher proof that we are entering upon a new era is the growth of a world vision. Professor Seeley, of Cambridge University, was accustomed to say to his students that nationalism is the key to the political history of the nineteenth century. With this principle he explained the establishment of the Kingdom of Italy, the formation of the German Empire, the triumph of the Union cause in the Civil War in the United States, and the growth of the British Empire. We venture the statement that as nationalism has been the key to the political history of the nineteenth century, internationalism will be the key to the political history of the twentieth century.

(7) We even venture the statement that there has been not only a broadening of vision, but practically a new vision of the other world upon the part of millions of men facing death in our armies. Easter, with its resurrection message and the immortal life, is growing upon the vision of men who for decades had been blinded by materialistic pursuits. Surely Almighty God, in the storm and stress of this great conflict, is preparing the human race for some great forward movement.

We are standing at the parting of the ways. If the principle of German Autocracy imposed upon the world by military force triumphs in this struggle, civilization will drop back five hundred years. We shall not be five hundred years recovering our present standing, but our civilization will drop from the twentieth to the fifteenth century.

On the other hand, if the freedom of nations and of individuals triumphs in the great battles which are impending, civilization will leap forward at least a century and the signs which we have pointed out are indications that God is preparing us for a rapid advance.

Three obstacles stand in the way of that advance: German Autocracy; the incomplete ideals of the white races; the lack of intelligence and of virtue upon the part of many nations of the earth.

However serious the conflicts which are impending in 1918, it does not seem possible that German Militarism and Autocracy can win the struggle. Alexander, Caesar and Napoleon each aimed to subdue the world to his own ambitions. Each failed because the deep, potent forces of human nature fight against subjection to a despotic will. We cannot think that William II will triumph where his great predecessors failed. Even if he were to win a temporary triumph, as did Napoleon, he would be doomed to ultimate failure because the stars in their courses are fighting against Sisera. Moral freedom is

the indispensable condition of moral responsibility, and political freedom is the corollary of moral freedom. God has so implanted the love of liberty in the human heart that even were we beaten to our knees, our children and our children's children would resume the battle until the principles of the Reformation which triumphed in Europe four hundred years ago would triumph again, emerging even more victorious out of the present gigantic struggle.

The second obstacle is the imperfect realization of the white race of the ideals for which we are fighting. President Wilson appeals for the equality of all nations before God, for the recognition of the aspirations of every race, for the application of the principles of justice around the globe. Perhaps the most providential outcome of the war will be its influence upon the Allies in the advancement of their political ideals. We do not anticipate another great race war following the present struggle simply because we believe that out of the present struggle will come such a crystallization of the ideals of liberty and of justice in our dealings with all men as will make, not only Germany, but France and England and the United States new nations in their attitude toward the colored races.

It must be admitted that even we are yet far from the ideal of the New Testament. The fundamental teaching of the New Testament is that Jesus Christ has tasted death, not for the white races only, not for Germany only, not for England or America or France alone, but that Jesus Christ has tasted death for every man. The basis of this universal redemption is the other statement in the New Testament that God hath made of one blood or substance all the peoples that dwell upon the face of the earth. Out of the divine acts of creation and redemption grow the divine summons to the evangelization of the world, go ye and disciple all the nations of the earth and lo, I am with you even unto the end of the ages. Out of this common redemption and common salvation grows the prayer which the Master taught us: "Our Father which art in Heaven," thus teaching the fatherhood of God and the brotherhood of man.

But no one will claim that even the Allies are yet carrying out perfectly this divine program. In our own country, in fifteen states of the Union, the average appropriations for the education of each white child is \$10.39 as compared with \$2.89 for the education of each colored child, while the negroes in these states quite generally are excluded from the suffrage. In South Africa recently the white races have seen the necessity of some adjustment of their relations with the colored race.

General Smuts, the ablest statesman of South Africa, has proclaimed that the two races must maintain their blood unmixed; and in order to do this, the white races are planning to divide the land and segregate the races. But in this division of the land they have assigned  $87\frac{1}{2}$  per cent of the land to the white races and  $12\frac{1}{2}$  per cent (and that composed largely of malarial lands) to the black race. Here is a proposal by the white races to keep seven times as much land for themselves as they give to the colored race, although the colored race outnumbers them four to one. This principle of division would give 28 acres of land to every white man to one acre for every black man. England and America, as well as Germany and the white race generally, will need to advance their ideals of justice and of equality before they can sit unembarrassed around a council table of the world.

Another illustration of this inequality is found in the political control secured by the white races through military power. The white races now control every continent on the earth, and they are excluding the yellow races from North America and practically from South America, from Australia, from Europe and even from Africa—pre-eminently the black man's continent. The Russian Empire recently forbade further settlements of the Chinese in Siberia. Thus the white races, controlling every continent on the globe, have excluded the yellow races—almost as numerous as themselves—from five continents, and limited them to a portion of the sixth. We repeat that we do not anticipate a great race war, simply because we do anticipate a modification of our narrowness and our exclusiveness through the broadening influence of the present war. But were the white races to persist in this injustice and attempt to maintain it permanently by military power, we should see before the close of the century a race war in comparison with which the present struggle would prove only a preliminary skirmish.

The third serious obstacle to world democracy is found in the ignorance and moral weakness of a majority of the human race. Suppose the present war sweeps away militarism and autocracy—the great barriers to a world democracy—and suppose the allies make such progress in world democracy and in the principles of the New Testament that they voluntarily abandon their present undemocratic and un-Christian attitude toward the colored races, and suppose all the nations gather around the council table of the world to solve the problems of the races according to the principles of the New Testament, what will be the mental and moral condition of the majority of these nations? Can we trust the conservation, much less the



advance of civilization to a world council in which the nations of Spain and Portugal, Russia, Mexico, the South American nations and the peoples of Japan, China and India, not to mention those of Africa, outnumber France, Great Britain and the United States.

Democracy rests upon the two pillars of intelligence and of virtue, of virtue in its good old Latin meaning of manliness, or moral strength. How then can we make democracy safe for the world? Manifestly only by making the world fit for democracy. This calls for a great forward program upon the part of the Christian churches. We stand at the parting of the ways. If the Christian churches lack the vision and follow a narrow, local, provincial, selfish policy of caring only for their own, we shall fail the world in the great struggles which are impending. If the Christian churches catch the spirit which they have already imparted to the human race, if we pour out our money by the millions and offer our young people by the tens of thousands for the salvation of the race, we shall in due time prepare the world for the realization of the marvellous vision which President Wilson has inspired. This is a positive constructive program for a solution of perhaps the most difficult portion of the problem which confronts us.

Remember that missions have been compelled in recent years to adopt for the evangelization of the world the program which Jesus launched for the evangelization of Palestine. That program consists of healing, preaching, teaching. Jesus performed His miracles of healing first to reveal the fatherhood of God, and second to compel the race to reckon with him. The New Testament clearly presents Jesus, not only as Savior and the Lord, but also as judge, and every man who persistently refuses to accept Him as Savior and Lord must later on stand before him as judge of the universe. But Jesus did not perform any miracles of judgment or of condemnation. The miracles were those of healing the sick, of feeding the multitude, of calming the waves, of raising the dead. This part of the program had for its distinct aim the revelation of the fatherhood of God. Moreover, it so met the great fundamental needs of men that multitudes crowded to His ministry.

Following the revelation of the fatherhood of God by His miracles, it was easy to win multitudes to the acceptance of the Gospel. Hence the preaching of Jesus was almost universally successful, although multitudes later fell back from their acceptance of the Gospel.

In addition to healing and preaching Jesus devoted much

#### Supreme Task of Churches of the Reformation

of His time during the latter part of His ministry to teaching, in order that the Kingdom might be made more intelligible to those who were entering it and especially in order that apostles might be trained for the carrying forward of the work after his departure. It is indeed significant that in all pagan lands we are being slowly compelled to adopt the program of Jesus—healing, preaching, teaching. In other words, we are going to the nations, not simply with doctrinal Christianity, but largely with applied Christianity; and by this program we are seeing great multitudes accepting the Gospel almost en masse.

Perhaps the greatest single fact which makes the outlook for world democracy dark is that the Christian Churches are behind their schedule in the missionary program. Had we been expending a million dollars a year in Russia during the last fifty years, spending it according to the program which Jesus followed in Palestine—ministering to the sick and the needy, teaching the ignorant and preaching the Gospel of the Kingdom—the Russian Republic would not have failed us in the present crisis; and a genuine Russian Republic would have been worth fifty billions of dollars to us in bringing the present war to a speedy and a right conclusion.

A great forward movement upon the part of the churches is called for by the conditions which confront us. Applied Christianity at home and the evangelization of the nations is the hope for world democracy.

## DEVOTIONAL ADDRESSES

### VISION AND OBEDIENCE

MR. ROBERT P. WILDER

Tuesday Morning, January 15

Will you permit a personal word? For seven years it was my privilege to work in India, and then for thirteen years in Europe. You cannot understand what a joy it is to me to be back in my own country and to have this opportunity of fellowship with the missionary leaders of North America.

In turning to our hour of worship may we first of all read from the Word of God a few verses from the third chapter of Luke's gospel, verses 1-6.

Before we turn to prayer, I wish that our thoughts might be centered on two words, "vision" and "obedience."

In the great crises of the past the men who have really helped their generation have been men of vision. Was it not at the burning bush that Moses received the wisdom to plan and the power to execute the release of a nation of slaves out of bondage into freedom? Was it not on the mountain that he received the pattern according to which he was to build, and received the tables of stone that have meant so much to the world ever since? In the days of Eli we read that there was no frequent vision; the result was that God's people were afflicted by their enemies. Was not the beginning of Isaiah's service of his generation the vision he had of God in the year that king Uzziah died, on a throne high and lifted up, and His train filling the temple? Was not the secret of Daniel's power the vision he had on the banks of the river Hiddekel? We read of the Apostle Paul, that on the Damascus road others who accompanied him heard the sound, but only Paul's eyes had the vision of the Master; and later, when he reached the boundary of Asia, before he crossed over into Europe, the vision of the man of Macedonia came to him. Was there ever a period in the world's history when men and women of vision were needed more than today?

Now to whom did the vision come in the days that Annas and Caiaphas were high priests? The place where the public would have expected the word of God to be revealed was the temple. The persons who would naturally be regarded as the vehicles for the revelations of God's will were the high priests. But we read when Annas and Caiaphas were high

#### Devotional Addresses

priests the word of God came to a man in the wilderness, for the temple was not clean and the high priests' hearts were not in tune with God. When the word of God was to come at the time of the Reformation it did not come to the leaders of the visible Church of Jesus Christ, but to a humble monk, Martin Luther. In the middle of the last century, when the word of God came to Norway, it did not come to the Metropolitan in Christiania, nor to any other leaders of that church, but to a layman, Hans Nielsen Hauge, who was misunderstood and imprisoned; but it was not long before the country recognized that he had had a vision of God, that the message of God had come to him; and his grandson had the highest honor placed upon him that the church of that country could grant, being chosen to be minister of the churches. When God wished to send His word to England, the word of worldwide evangelization, that message did not come to the Archbishop of Canterbury, neither did it come to any of the leaders of the Free Churches, but came to a cobbler, William Carey, whose own pastor did not understand him, but tried to silence him. And when the Word of God came here at the beginning of the last century, to our own country, that message which began the work of missions in North America, it was not to any leaders of our churches, but to a little group of college men who met to pray behind a haystack. One has said of those students: "The fathers smiled, and the wise men shook their heads at the dream of the youth; but the place where they met for prayer and the grove where they walked in council have become shrines."

Fellow workers, we are standing today face to face with another crisis. Personally, I believe it far greater than any of the crises to which reference has been made. Is the word of God going to come to us here in this room who are leaders in a sense of the missionary forces of North America, or is that word to come to some others? May I speak very straight to you before we turn to prayer?

I was at a conference in Norway several months after the war began, a conference attended by representatives of Denmark and Sweden as well as Norway; and one of the discussions was on this theme: "Does the war show that Christianity has failed?" And the thing that alarmed me was the almost unanimous feeling that the war did show that organized Christianity had failed. I remember a Norwegian professor saying: "If by Christianity you mean Jesus Christ, He has not failed; His example is today the highest peak ethically the world has reached. If you mean by Christianity the teach-

ings of Jesus Christ, they have not failed; they are still the best teachings the world has. If you mean by Christianity the power of Jesus Christ, that has not failed; He never was more powerful than He is today to transform lives. But," the professor said with a sadness that moved me deeply, "if you mean by Christianity organized Christianity, it has failed." Another speaker referred to what was said in one of the Bampton lectures, that in the days of Constantine the world allowed itself to be inoculated with a mild attack of Christianity so as to escape the disease. He added: "That is the trouble with Europe; we have had a mild attack, we have not had the real thing."

Referring to England, may I make one quotation. After the war had been in progress three years, this is what an Oxford don said—Mr. E. A. Burroughs, whose name I suppose is familiar to us all:

"How different might the spiritual harvest of the war have been if, in those early weeks, when churches were suddenly crowded, there had been in every parish men and women, of every social station, but alike in sharing the tact and courage and enterprize of Christ, to act as hands and feet and ears and voices for His Body, each in his or her own immediate surroundings! Hands to draw in those on the border line; feet to run after those who drifted away; ears to listen for the response of each heart to the unwonted impact of spiritual things; voices both to help the new feelings to self-expression, and to supplement messages which had not quite struck home. Even the most energetic of parish clergy could not catch up that passing opportunity. It was not the opportunity of the clergy, but that of the Church. And in the vast majority of cases the Church was not there. There was no live Body of Christ—only a machine usurping its name and mechanically imitating its functions. There were individuals who would fain have acted. But they lacked the courage to act alone: they were waiting for the other members to act together—and they waited in vain. There was no corporate seizing of the opportunity."

May I repeat those words, "There was no corporate seizing of the opportunity." "And his words are true of all sections of the Church," says the editorial. "For Christ has come to His own in these days, and His own have received Him not."

We are still at the beginning of this war. God grant that if the war continues three years longer we may not have similar laments with reference to the Church in our country as the laments that are being heard in Europe and in Great Britain.

What then can we do? May I say that my whole heart

#### Devotional Addresses

responded to what was said by the speaker on this side of the house (Mr. Williams), "this kind can come out by nothing save by prayer." If we are to have vision at this time and ascertain the will of God for our generation, we must get on the mountain tops of prayer.

Secondly: Obedience. Obedience until we give ourselves to Christ with abandon. When I was over in England, before universal conscription came in, a young fellow went to the recruiting office to volunteer, but the doctor sent him away, because he was not fit. Some weeks later he came back and said to the doctor, "Now am I all right?" He showed him his feet, where he had had an operation. He added: "I have had an operation there in the side; you can look at the scar." Then he showed his mouth to the doctor, saying: "Is that all right now?" The doctor examined him carefully and said: "Now you will pass." The man, with a smile on his face, started to leave the room, accepted to fight in Flanders; the great joy of his life had been granted him. But before he left the room the doctor stopped him and said: "Wait a moment"; and turning to the other men who were being examined, he said: "I just want you to look at that fellow. I want you to see a *man*." Are we so eager to obey Jesus Christ and to win the battles of His kingdom that we are willing to go through operations if necessary in order to be fit?

Let us turn to prayer and give the time which remains to intercession.

Shall we first of all worship God, trying to realize the presence of Him who is in our midst? "God is a spirit, and they that worship Him must worship Him in spirit and in truth." "In the year that king Uzziah died, I saw also the Lord"—Shall we try to see Him in these minutes—on His throne high and lifted up? "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Let us now turn to thanksgiving. In the charge which Paul makes in the first chapter of the Romans against the Gentiles, one of the main counts is "neither were they thankful." In writing to the Philippians he says, "In everything, by prayer and supplication, with *thanksgiving*, let your requests be made known unto God." "Whoso offereth praise glorifies God." Let us thank God for the translation of the sacred Scriptures into so many tongues. The Bible is today speaking the languages of nine-tenths of our race. Let us praise God for all this preliminary work that has been done.

Let us thank God for the other Christian literature published in the vernaculars of the non-Christian nations.

Let us thank Him for the native Christians and the indigenous churches in mission lands.

Let us praise Him for the income of the various missionary societies in spite of the strain of war.

Let us thank God for the privilege we men and women in this room have to be connected at a time like this with organizations that are leading in the work of world-wide evangelization.

Shall we now turn to contrition and to confession of sin? Shall each one of us in the words of the prophet of old cry, "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, the Lord of hosts?"

Let us confess first of all our personal shortcomings, our individual lack of vision and lack of obedience to the heavenly visions which we have received during the past year. As we hold our hearts under the searchlight of God can we say with honesty, as the first missionary said, "Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision," or have there been times during the past year when we have disobeyed the heavenly vision?

Shall we confess the sin of not devoting more time to prayer, individual and corporate prayer? We believe this is the greatest power Christ has placed within the grasp of men and women. Have we been using this power as we should?

Shall we who have been given positions of leadership confess also that we have not in our life and service given as much thought to the dynamics as to the mechanics of our work? We all feel the importance of organization. What is organization? "The means of distributing force most advantageously." But have we thought and prayed and agonized that there might be more spiritual force to be distributed? I repeat, have we given more thought to the mechanics of our work than to the dynamics?

Shall we now confess the sins of our missionary societies, —that we have not been more united in the work of world evangelism; that our corporate faith has been so weak in that we have not planned a larger program for our work?

Devotional Addresses

And shall we also confess the sins of our churches, that our churches are not more awake to their missionary obligations?

Shall we pray for this Conference on its opening day, that it may not be merely one of a series of good conferences, but that it may stand out as unique because of God's presence with us to an unusual degree? Shall we cry, each one of us, from his or her heart, "Speak, Lord, for Thy servant heareth?"

Shall we pray that we may during these days enter into God's plans for our generation so fully that we shall serve our generation according to the will of God? "He made known His ways unto Moses, his acts unto the children of Israel." Oh, that we might so wait on God these days that we should know His ways for our generation.

Shall we pray that we may during these days of conference enter deeper into the fellowship of Christ's sufferings for the nations? "When He saw the multitudes He was moved with compassion." God grant that we may have a deeper compassion than ever before for the unreached millions of our generation.

And lastly, let us pray that we may receive a fresh endowment of power. If the world is to be evangelized in our generation, surely we who are here in this room must receive more of the power promised by Christ to those whom He chose to be His witnesses unto the uttermost part of the earth.

"And they were all with one accord in one place . . . . and they were all filled with the Holy Spirit."

"Lord, we ask it, hardly knowing  
What this wondrous gift may be;  
Yet fulfil to overflowing,—  
Thy great meaning let us see.

"Make us in Thy royal palace  
Vessels worthy for the King;  
From Thy fulness fill our chalice  
From Thy never failing spring.

"Father, by this blessed filling,  
Dwell Thyself in us, we pray!  
We are waiting, Thou art willing!  
Fill us with Thyself today!"



## TWO FUNDAMENTAL FACTS

MR. MORNAY WILLIAMS

Wednesday Morning, January 16

In seeking to prepare for this devotional hour, two facts seemed to me, when I first thought of what I should say today, to be the outstanding ones in my own mind; and as I have enjoyed with you the privilege of these sessions of the Conference thus far, I have seemed to see that these facts lie back of all the thinking and speaking of those who have addressed us, the writers of papers, and those taking part in the discussion.

First, of course, is that supreme fact which called the Conference into existence, the great commission of our Lord; the obligation and the urgency of that commission: "Go ye into all the world and preach the gospel to every creature." It is that fact which called us together, and it remains the very reason of our existence. And then over against that fact is the present world conflict, which we cannot shake off, of which we are a part, and which oppresses us all the time.

To many of us it might seem as if in thinking of one we must exclude the other, and try to get out of the shadow of the second when we think of the glorious power of the first, or explain away the obligation in the face of the condition. That is not true. The real thing, the brave thing, the honest thing, is to recognize both. And so as I have prepared for this brief service, the thought that has been with me is "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ reconciling the world unto Himself."

I have no new message today. I am a plain man of the people, but by God's grace I can say, as every one of you can say, God hath reconciled me to Himself. And His purpose is to do with all the world what He has done with my soul, to reconcile the world to Himself by Jesus Christ. And He is doing so; He has never forgotten, the message has never halted in the progress of His oncoming kingdom, and all things *are* of Him. That is the one fact. The one figure that must stand out today in the figure of Jesus Christ, by whom God is reconciling all things. Mrs. King may be right, I know not; it may be that "God has other words for other worlds;" but this at least is true that "For this world the word of God is Christ." There is none other name given under heaven among men whereby we must be saved.

#### Devotional Addresses

If that be so, we may say that the orbit of human life, for the individual and for the world is a circle, not an ellipse; and in my judgment the great heresy that we are all guilty of is trying to make that orbit an ellipse with two foci instead of one centre; trying to make ourselves the foci; in my individual life putting myself at one of the focal points, and God at the other, and trying to work out an orbit around those two foci. It is easy enough to see the fallacy of that in others. It is easy enough for most of us to see the error of a great deal of German thinking in making God vague, and self real. But that error is not confined to Germany. The truth is that the first thing we get when we come into a full recognition of what God in Jesus Christ is for ourselves, is the recognition that the primal sin that we have is putting self in the place of God, on a parallel with God, in our own individual life, in our national life, in our corporate life, in the world's life. If we do not quite make kings of ourselves, we make popes. It won't do.

I wonder if any of you are familiar with the very suggestive words of Thomas Edward Brown, the Manx poet.

"If thou couldst empty all thyself of self,  
Like to a shell dishabited,  
Then might He find thee on the ocean shelf,  
And say—'This is not dead,'  
And fill thee with Himself instead.  
But thou art all replete with very *thou*,  
And hast such shrewd activity,  
That, when He comes, He says: "This is enow  
Unto itself; 'twere better let it be,  
It is so small and full, there is no room for Me."

That is the explanation for a very large part of the false thinking today, both about the war and about ourselves. That must be swept away; and our right religious thinking and our right religious acting are in coming to the conclusion that there is only one central figure in God's plan for the world, that of Jesus Christ.

I believe you can practically reduce our religious life to an affirmation, an invitation and a command.

The affirmation is just "I am." God cannot be neglected; God cannot be ignored. The past, the future and the present, time and eternity are all embraced, in that "I am" of God in Christ Jesus. All the past, all that we dream of in unknown worlds beyond are embraced in Jesus Christ. "I am."

And that leads to the invitation "Come" which has been quoted this morning. "Come unto me all ye ends of the earth. Come unto me all ye that labor and are heavy laden. Come

here." The Greek word is, "come here," not just "come," but "here," where the "I am" is.

Now what does that mean, that invitation, in the actual experience as it has been treated in these papers this morning of the foreign secretaries, of you missionaries in the field, of we lay people at home? At first it is a confusion. In another text in which our English version uses the word "come" we have an entirely different word in the Greek. Paul, speaking in very much the mood in which some of our friends have spoken this morning of the work of the foreign secretary, says of himself, "That which cometh upon me daily, the care of all the churches." There the word "cometh" means the sort of confused assembling of a riotous assemblage. That is the way the word is used in classic Greek,—a great mob gathering together. Well, that is just the way that Christ does come to us. The first thing He does is to upset our preconceived ideas of life.

It is an interesting little study, the day in which He gave that invitation to the weary and heavy laden. It opened, with the messengers of John coming with the question of the man that came to prepare the way for Him,—coming to inquire if he had been right. And there was no answer except "Go and tell John what ye have seen." That is the answer today to your doubts about the war, about reconciling God's providence with your ideas and my ideas, which are only solved by God as He presents Jesus Christ now working in the world. He will give you no other answer.

But when the messengers had gone, and he had asked the people why they went after John, then he turned to the cities where these mighty works had been done, and he said to them, "You are judged with a judgment greater even than the judgment of those whom you have condemned, and who have passed out. Tyre and Sidon are more righteous than you, Capernaum and Chorazin." And He would say the same thing to America and England, as well as to Germany. Why? Because His coming is just that. Until we realize that His coming means condemnation of everything that is wrong, and a growing condemnation with a greater light, we have not realized what the third thing is that makes up this Christian circle of ours.

First the affirmation, "I am;" then the coming, and the experience which seems at first to be confusion, and then the acceptance, "Even so come, Lord Jesus." Come with all the burden. Come with all the temptation. Come with all that it means that the sinner who comes to God must walk the way of the cross, must come into a sinful world with the spirit

#### Devotional Addresses

of Jesus Christ, the great Son, whose one command is, "Follow me," or in other words, "Love one another." Love is the supreme command.

You know I am one of these queer people, who practice law for a living, but read poetry for an avocation; and because of that fact I am indebted to a very dear friend of mine whose wonderful talents rise highest when they are touched by the divine, Miss A. T. Burr, for the following lines which she wrote a few days ago and which I wish to pass on to you.

"When the King of Heaven sits upon His throne,  
The trumpets of the angels are all together blown.  
Music pure as leaping flame, piercing as a sword,  
Telling to the universe that Love is Lord.

When the silver trumpets loose their message clear,  
Floating down the winds of earth, sometimes we hear,  
Sometimes in the forest of an April day,  
Sometimes very close and sweet when little children pray.

For when earth is beautiful and heaven very near,  
The trumpets of God's sovereignty are not hard to hear,  
Yet there are those who listen when life is loud with loss,  
In the name of One who heard them on his lonely cross.

Those today who hear them above the scream of shells,  
Who know that God is Master yet amid undreamed-of hells,  
There are those who hear them between the sea and sky,  
Where listless on the littered waves the dead drift by.

There are those who hear them in a wasted land,  
And believe the promise they cannot understand,  
There are those who hear them in the burning place,  
Of deadly battle hidden behind a quiet face.

Blow, silver trumpets, your untiring call,  
The King of Heaven is on his throne and love is lord of all!  
Blow, silver trumpets, through sin and pain and fear,  
Till the world's eyes be lightened and the world's heart hear."

What is it, the call of the silver trumpets? Only the old message: "God the Father so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish;" only the old message that the one who caught that call from the silver trumpet, when the Lord said: "Whom shall I send?" rose up and said, "Send me. True, I am a man of unclean lips, but, O Lord, a coal from Thine altar has touched my lips, and henceforth I am not mine own." "If One died for all, then are all dead; and He died for all that they which live should not henceforth live unto themselves, but unto Him who died for them, and rose again."

Brethren and sisters, here in the few moments that we spend together now, let us come as in the very presence of the God who gave His only Son for us, bowing in silent prayer.

First, let us adore Him who so loved the world that He made this supreme sacrifice. Let us adore the holy love of God in Jesus Christ. Let us remember that this love of God is patient, and that though we and our brethren resist the long suffering of the Lord, the long suffering which implies the sufferings today in the world, the division, the strife, the offence, it is after all salvation.

Let us try to see what that Roman centurion saw on Calvary, that the suffering One on the cross was not only a just man, but that He was a Son of God, truly a Son of God.

Let us thank Him for the way that He leads us. And then let us each one remember that as individuals, as officer or member of a Board, as quiet worker in a local church, whatever our place is, for ourselves and those connected with us, we will ask God to so reconcile us to Himself that we may be ourselves saviors of men.

Let us ask if He will come to us as he came to His own disciples in the hours before He suffered, and that, as the clouds gathered about Him, as we feel the impression of His power with God, we may know the promise of His return, we may know that it is best that He should be away from us, because the Comforter shall come. And let us ask not for ourselves alone or chiefly, but for the world, that the Comforter may come; that He may convince the world, as He has convinced us, of sin, the sin of our own nation and of all nations. And as we confess the sin and repent it, may we believe that He will also convince the world of righteousness, that we shall no longer trust to expediency, even in missionary affairs; and that He who is the way, the via dolorosa, is also the truth and nothing but the truth. And then as we ask the influence of the Spirit in convincing of sin and of righteousness, may we remember that judgment, to him who has believed, means just what that hymn says, which we have been singing here, "The glory of Emanuel's land," and that Emanuel's land is not a far distant heaven, but a redeemed earth; that it is God with us who is Emanuel,—God with us in the narrow slums of a city, whether it be New York or Peking; on the hillside just as much as in the Philippine Islands, or the mountain dis-

#### Devotional Addresses

tricts of Africa, or Asia, as of Galilee,—God with us; and that the holy city is not in some far distant star; that it is builded, though it descends from heaven, on earth; and that it lieth four square, that all the nations may enter in, that all who believe may be one in Him.

Then let us pray that His prayer may be answered now. And then we shall take a new note of triumph, rising even beyond that one; because to us the day of yester e'en as well as the old days have already entered into the past of God, and we are not divided. The curtain that men call death is only a curtain for time. No life that is ever lived in Him is lost; and the last son of God who on the battlefield, or in the trench, or on humble sick bed, died alone, was not lost. Let us thank God that we are one in Him.

And so, O Heavenly Father, who gave Thy Son for us and a suffering world, we thank Thee that the world is not a lost world, but a redeemed world, that Christ is not defeated, but He has sounded forth the trumpet that shall never call retreat; and that He is first King of Righteousness and then Prince of Peace; and that righteous peace in the long suffering of the Lord shall come to us, and no more on any part of its blood stained surface, shall there be any other faith, but all shall be holy, as Thou, O God, art holy; and the glory shall be Thine forever more. Amen.

### MEN OUGHT ALWAYS TO PRAY AND NOT TO FAINT

REV. HENRY E. COBB, D.D.

President of the Board of Foreign Missions of the Reformed Church  
in America

Thursday Morning, January 17

From the 18th chapter of St. Luke's gospel: "And He spake a parable unto them." I was never able to bridge the gulf between the first verse of this parable and the last, until a friend gave me another interpretation for one of the words in the parable. "He spake unto them to this end, that men ought always to pray, and not faint. Nevertheless, when the Son of man cometh, shall He find faith?" What has one to do with the other? This friend of mine, who was a Greek student, now a professor of Greek, said to me, "The word 'avenge' that you find in this parable is not the correct word.

The word should be simply 'adjudicate.' " It refers simply to an act; it has not any temper in it at all. It creates an entirely different atmosphere for this parable.

This woman comes to a judge notoriously corrupt, perhaps because her case is questionable. We know nothing about her case, nothing about the merits of it whatever. She has an adversary. It may be her landlord who is suing her for rent; it may be her milliner who is suing her for a bonnet. At any rate, she is weary of his persecution and so she comes to the judge. Perhaps her case is questionable, because she goes to a corrupt judge, and because after all she wins through a certain kind of intimidation. He is afraid if he does not grant her request he will get a black eye. But the point is this: that he adjudicates her case, that he settles the question. That is all the parable teaches; that she comes persistently again and again, and after a certain amount of uncertainty he settles the case by adjudication. Whether the case was settled right or wrong, justly or unjustly, the parable does not tell. So against this he sets the judgments of God, that are true and righteous altogether. He will adjudicate the causes of His own elect; He will answer their prayers; not avenge, mind you, not destroy the adversary, perhaps leave him for our discipline; but He will settle the case and the Judge of all the earth will be sure to do right.

Nevertheless—here comes the crux—when the case is adjudicated, when God has decided, will we abide by His verdict? If the verdict goes against us, if it directs us along paths which seem hard and which fail to disclose the light beyond, will we walk those paths? Will we desist from the practice that God shows to be wrong? Will we repair the wrong that He shows us is the wrong? Will we have faith in His word? Will we do the thing we know we ought to do when we have received the light?

"When the Son of man cometh." Jesus allies Himself with our human nature when He uses that term, "the Son of man." And I don't know whether you have noticed that when Jesus speaks of Himself as coming to earth, He comes in that capacity, as the Son of man, and He comes always to judge it. "When the Son of man shall come in His glory, then shall He sit upon the throne of His glory," the throne of judgment. He judges men because He has their nature, because He has been tempted in all points like as they are, and for that reason "the Father hath committed all judgment unto Him, because He is the Son of man," because He knows. That is, God has yielded His prerogative of judgment and given it to Jesus Christ. That is not because God has not known man, but be-

cause men do not know God, because they put God far away, because they question His decision, because they have not faith in His verdict, because they doubt it. But when Jesus comes, and every time Jesus comes, over the horizon, He comes in judgment. He comes over the edge of the hill, and stands by the shore, by the Sea of Galilee, and at once passes judgment upon the task and the toil of those men in the fishing boat; and every man recognizes that his toil is not what it ought to be, that he is made for larger things. He hears the call, he rises up and follows Christ.

Every time Jesus Christ comes over the margin of our lives, He passes judgment on our lives; He sets our souls in the light. We know our motives, and our own conscience condemns and gives voice with His voice. Jesus comes to pass judgment upon our lives. The coming of the Son of man is the coming of One who is made like unto us. We know that His judgment is just. We do not refer it to God who is far away and vague; we refer it to One who is made like unto His brethren and who knows us altogether.

When we know the judgment of the Son of man, when we know the path that we ought to take, shall we take it? Shall we have faith? We believe that if we do the thing He tells us to do, if we are obedient, the problems of our life shall become settled, and the tangles shall become untwisted, and our path shall become straight. Shall we walk the path? Will we do it? When the Son of man cometh, shall He find faith?

Now you see how that links the last verse to the first, "He spake a parable to this end, that men ought always to pray and not faint." How does faith come? Faith comes through prayer. Ah, we say, prayer comes through faith. Yes, but it works the other way too. Faith comes through prayer. In prayer we bring ourselves into something of the attitude of the Son of man. We partake of something of His nature. How He prayed! How He spent nights in prayer! And how through that prayer came a deepening of the faith in His ministry, the faith in His communion with the Heavenly Father! Someone has said that a little prayer can work a great deal of mischief in a man's life, that one must pray a great deal if he wants to have his way made straight. And so when you and I come to the point where the whole world's agony becomes an agony of our soul, when all these problems weigh upon us with the weight with which they broke the heart of the Son of man, when we take ourselves to our Gethsemane and pray and cry "Not my will, but Thine be done," then the light shall begin to dawn and we shall see our way clear. Will we take the



way? When the Son of man cometh, shall He find faith? Men ought always to pray, and not to faint.

*Let us pray.*

O God, our gracious Father: Thou knowest the way we take. Thou hast beset us behind and before and art acquainted with all our ways. Such knowledge is too wonderful for us; we cannot attain unto it. But we cannot go anywhere from Thy presence, we cannot escape anywhere from Thy hand; and we thank Thee that it is so; that Thou wilt not leave us alone to go our way; that Thou wilt not leave us to fashion our own devices, but that Thou wilt intrude Thyself into our lives.

We thank Thee for Him whom Thou didst send to be life eternal to us all and to give us eternal life, to set this brief life of ours in the life of heaven and to show us the purpose that Thou hast in it and the work that Thou hast for each one of us to do. We thank Thee that He will not let us rest in that stainless beauty of His life until we strive after that same beauty; that He will not rest in our idleness as He stands before us with His hands and feet of ready service until we give ourselves with all that we have to the service of our Father. And grant, O God, that standing in the light of His judgment we may be consecrated to our task more purely, more definitely, more clearly in the light of our own consciences. And so, O God, in all the maze and all the mystery of this present time, send each one of us forward along the path that he should take, that by him in his full measure Thy kingdom may come and Thy will may be done in earth as it is done in heaven.

And now may the grace of our Lord Jesus, and the love of God, and the fellowship of His Holy Spirit, be with us and abide with us all and with all God's children everywhere. Amen.

## CLOSING MESSAGE OF THE CONFERENCE

BY THE CHAIRMAN, REV. PAUL DE SCHWEINITZ, D.D.

Thursday Evening, January 17

The time has now come to close this, I may say unique, twenty-fifth meeting of the Foreign Missions Conference of North America. And before the formal close I wish, first of all, to express my keen appreciation of the services of our Secretary. I think it is due to him to call attention to the fact that his constant supervision of every detail of the Conference work and of the program has made it possible to have the splendid sessions that have held us together during these past three days.

And I also want to express my personal appreciation of the services of Mrs. Mornay Williams. She was not appointed as the pianist of the Conference; I simply happened to ask her; but she has never failed throughout all the sessions of the three days.

I suppose there are many others who have contributed in one way or another to the success of this gathering, but I cannot take the time to mention them by name; but these two have certainly been constantly in my own thought as the ones to whom we owe a great deal for what we have enjoyed together.

We are deeply indebted to the brethren who have spoken to us tonight. These three addresses have been of tremendous value to all of us:

I think it is almost impossible in a few moments to sum up what this Conference has meant to us. But the thought that perhaps has impressed me more than any one thing during these days is, that the churches, or at least we who represent the working forces of the churches, are growing with each year more and more into the vision which our Lord Jesus Christ held up before us from the very beginning. We are *now* talking in *world* terms, and that is the way He *began*. I do not know how often your attention has been called to the fact that from the very first word of the Gospel, the emphasis is always on the word "*world*," in what we call the "Gospel in one verse," it reads, "God so loved the *world*." And you want to remember what the apostle says, that "God was in Christ reconciling the *world* unto Himself." So when we read John III, 16, we must read "God so loved the world that He gave" not "His only begotten Son," but "God so loved the *world* that He gave *Himself*." God gave Himself to the

world. And you remember, of course, how John, when he made his first pronouncement of the coming of the promised One, at once prophetically saw the world vision, "Behold the Lamb of God, that taketh away the sins of the *world*." And so self-evident was it, that Christ Himself ever had this tremendous world vision, that when he talked to those ignorant and despised people, the Samaritans, and they saw Him for the first time, they at once said what we are now saying today, "Now we know that He is the Saviour of the *world*." That is what the Samaritans said. And Christ our Lord will never be satisfied with anything less, and we are charged with the responsibility of bringing unto Him that for which He paid with His life. Until He has all nations, all tribes, and all tongues, He has not yet received the reward of His sufferings.

We are greatly impressed with the world terms in which we now speak. And now with that we want to bring back the other vision of our Lord. He knew Himself to be the Saviour of the world, and with that clear conviction He offered that wondrous prayer, "that they all may be *one*, that the *world* may believe that Thou didst send Me."

Now I cannot help but feel that we use that highpriestly prayer in a way our Lord Himself never dreamed of. We hear it constantly referred to in interdenominational gatherings, and we quote those words of our Lord, "that they may be one," as if our Lord in that supreme moment were speaking about distinctions between Presbyterians and Baptists and Methodists and Congregationalists and Episcopalians and the rest of us. Now I do not for a moment mean to limit the prevision of our Lord, but I cannot believe that those were the differences He hoped to overcome. You do not find anything like that in the New Testament. The antitheses in the New Testament are always between Jew and Gentile. In other words, our Lord believed that the coming of Himself to the world, the supreme revelation of His life, would be powerful enough to overcome the *racial* antipathies.

We are duly impressed with the fact that in this tremendous conflict the nations who are leagued together against the Central Powers are being fused together. Through all these political and economic conditions we think we are going to be made one; but that isn't going to do it at all. There is only one way through which men of different races can become one, and that is through Christ Jesus our Lord. He is the only One who can break down the middle wall of partition and bring us all together.

And that is the thought I want to leave with you as this Conference comes to its close. It has come to me again and

#### Closing Message

again in these days that at last we have caught the world-vision. It has taken a good many centuries, but we are gradually learning to see what our Lord saw when He was here upon earth. And He was God; therefore, He was revealing God's plan for humanity. He is the Saviour of the world; and when we link up with the work of bringing that into actual realization, then surely we are laboring with Him who is King of Kings and Lord of Lords, and we will bring about that glorious day when the kingdoms of this world shall become the kingdoms of our Lord and His Christ, and all these now so often antagonistic nations will be one in Him.

I think we have much cause for gratitude. I propose that we close with a hymn of praise, and I would like to ask Dr. Watson, who is the Secretary of our Committee of Reference and Counsel, to lead us in a closing prayer. Let us sing the first and the last stanzas of "Now thank we all our God."

PRAYER BY DR. WATSON: Our Heavenly Father, we lift our hearts unto Thee tonight in thanksgiving for Thy wonderful goodness to us in these days in which we have been together. We thank Thee first of all for Thyself, that Thou hast made Thy presence so real and so near to us, that where we were unworthy to see Thy face, Thou hast unveiled Thyself unto us in these days.

We thank Thee for the messages that have come to lift us up to higher levels, to greater daring. We thank Thee for the vision that we have had not only of Thee and of Thy truth, but of Thy world and of Thy work. O our God, how shall we ever thank Thee enough for bringing us into relationship to this, Thy service. How it has broadened our vision, how it has given us an acquaintance with Thee that we never would have had otherwise, how it has given unto us the revelation of Thy power and of Thy wisdom and of Thy marvelous love and of Thy faithfulness.

And then we thank Thee, Lord, for the fellowships we have had with each other. Oh, we do thank Thee for the friendships of life, for the friendships that are in Christ, and because they are in Christ they are eternal. We pray Thee that Thou wilt enable us increasingly to be mutually helpful to each other, and out of the richness with which Thou dost enrich our several lives that we may be able to enrich the lives of others too.

And now, Lord, as we come to Thee, thanking Thee for this Conference, we thank Thee especially that Thou didst establish it so long ago that it might come to this degree of its development against this day of opportunity when we so

greatly need it. We thank Thee that Thou didst foresee our need of this fellowship and this conference together year by year. Now we thank Thee for the opportunity Thou art giving us. O God, what days we live in! We thank Thee that Thou didst permit us to be here, to be in the world, to let our lives lie parallel with the working of Thy wondrous will, to feel that we may reach out into the years to come and its rich fruitage, its great possibilities.

Now in these closing moments we consecrate ourselves afresh to Thee. Forgive, Lord, wherein we have been unfaithful. Forgive where our service has been so imperfect, where we have sometimes, as it seemed, dimmed the glory of Thy Gospel instead of upheld it. Forgive, but do Thou in so forgiving cast it away from us and endue us with Thy strength against the duties that lie ahead. Give us each a wisdom that is of Thy Spirit, and when we face problems where we cannot understand and where we do not wholly know the way, give us that simple obedience that will do Thy will step by step, and so Thou shalt lead us in the pathway of Eternal wisdom.

We pray Thee for those who are at the beginning of their service in our group. We pray Thee that they may have a large entrance in these years into that which some of us have found so precious and rich. We pray Thee for those that have come well advanced in years far along the road, and we ask Thee that there may rest upon their lives the beauty of the sunset hour, that shall be even more glorious by Thy grace than even the beauty and the glory of the noonday hour. So go with us we pray Thee, and grant that this year may be a year in which Thou shalt find by Thy wisdom the solving of all our difficulties, the clearing away of these war situations, the reconciling of the nations with a skillfulness greater than any we can command or imagine, by Thy wisdom. Work Thou this great work for us, and establish Thou the work not of our hands, but of Thy hand unto the redemption of the world.

We ask it in the name of Jesus Christ our Lord. Amen.

THE CHAIRMAN: And now may grace, mercy and peace be with all them that love our Lord Jesus in sincerity, and may the blessing of God the Father, Son and Holy Spirit be with you now and remain among you evermore. Amen.

The twenty-fifth annual meeting of the Foreign Missions Conference of North America stands adjourned without day.

## PERSONNEL

CORRESPONDING MEMBERS AND VISITORS MARKED THUS \*

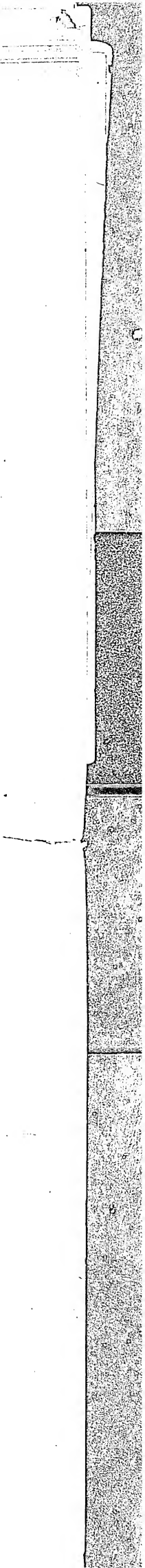
- \*Abbott, Rev. Justin E., American Board.
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- \*Alexander, Mrs. Thomas H., Methodist Episcopal Woman's.
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- \*Bartholomew, Mrs. Allen R., Reformed U. S.
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- \*Barton, Mrs. James L., American Board.
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 \*Louds, Aaron, Mennonite Board of Missions and Charities.  
 \*Ludlow, Rev. Theodore R., Protestant Episcopal.  
 \*Lynch, Dr. Frederick, World Alliance for Promoting International Friendship.  
 Through the Churches.  
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 \*Moore, Mrs. James H., Federation of Women's Boards.  
 \*Moore, Rev. John M., D.D., American Baptist.  
 \*Moore, Rev. John M., D.D., Methodist Episcopal South.  
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 \*Patton, Mrs. Cornelius H., American Board.  
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 Payne, Mrs. Ellice K., Christian (Disciples), Woman's.  
 Peabody, Mrs. Henry W., American Baptist.  
 \*Pearsall, Miss H. W., Friends of Philadelphia.  
 Phelps, J. W., Church of God.  
 \*Piereson, Delevan I., "Missionary Review of the World."  
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 \*St. John, Rev. Burton, B.A., Statistical Bureau.  
 \*St. John, Mrs. Burton, Methodist Episcopal, Woman's.  
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 \*Sanders, Mrs. Frank K.  
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 \*Scott, Miss Janet N., Presbyterian, U. S. A.  
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 \*Shirk, Mrs. Milton, American Baptist, Woman's.  
 \*Shull, B. C., American Baptist, Home.  
 \*Silver, Mrs. Edgar O., American Baptist, Woman's.  
 \*Smith, Rev. Edward Lincoln, D.D., American Board.  
 \*Smith, Mrs. Edward Lincoln, American Board.  
 \*Smith, Rev. Robert W., D.D., Presbyterian, U. S. (South).  
 \*Smith, Miss Elizabeth P., Friends of Philadelphia.  
 \*Snider, James M., Lutheran General Council.  
 \*Soper, Prot. E. D., Methodist Episcopal.  
 \*Speer, Robert E., D.D., Presbyterian, U. S. A.  
 \*Speers, James M., Presbyterian, U. S. A.  
 \*Speers, Mrs. James M.  
 \*Spicer, Elder W. A., Seventh Day Adventists.  
 Steele, Mrs. Hume K., Methodist Episcopal, South.  
 Stephenson, Rev. F. C., M.D., Methodist, Canada.  
 Stone, Rev. J. Sumner, D.D., Methodist Episcopal.  
 \*Stone, Mrs. J. Sumner, Methodist Episcopal, Woman's.  
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 \*Strong, Rev. Wm. E., D.D., American Board.  
 \*Swift, Rev. Judson, D.D., American Tract Society.  
 Taylor, Miss Harriet, Y. W. C. A. National Board.  
 \*Taylor, Rev. Mill J., United Presbyterian.  
 Taylor, S. Earl, LL.D., Methodist Episcopal.





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- \*Taylor, Mrs. S. Earl, Methodist Episcopal.
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- Trull, Rev. George H., Presbyterian, U. S. A.
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- \*Turner, Mrs. Fennell P.
- Vance, Rev. James I., Presbyterian, U. S. (South).
- \*Van Ness, Miss K., Reformed in America.
- \*Vickers, Mrs. Charlotte E., American Friends, Women's.
- \*Walker, Miss Grace Rogers.
- \*Walton, Mrs. S. D., Presbyterian U. S., (South).
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- Warner, Franklin H., American Board.
- \*Wass, Capt. Samuel W., Salvation Army.
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- \*Wellford, Miss B., Presbyterian, U. S., (South).
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- White, Rev. Herbert J., D.D., American Baptist.
- \*Wilder, Robert P., Y. M. C. A. International Committee.
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- Williams, Mornay, American Baptist.
- \*Williams, Mrs. Mornay.
- Wilson, Rev. Findley M., D.D., Reformed Presbyterian.
- \*Wilson, Mrs. George A., Methodist Episcopal, Woman's.
- \*Winsborough, Mrs. W. C., Presbyterian U. S. (South), Woman's.
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- Wolf, Rev. L. B., D.D., Lutheran General Synod.
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- Wood, James, American Bible Society.
- Woodman, Charles M., American Friends.
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- Bowles, Gilbert, Friends of Philadelphia, Japan.
- Bowles, Mrs. Gilbert, Friends of Philadelphia, Japan.
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- Combs, Miss B., Methodist Episcopal, South, China.
- Cortez, Miss Elisa, Y. W. C. A., National Board, Argentine Republic.
- Dodd, Wm. S., M.D., American Christian Hospital, Asia Minor.
- Dodd, Mrs. Wm. S., American Christian Hospital, Asia Minor.
- Dubs, Rev. Homer H., United Evangelical (Under appointment).
- Ewing, Rev. J. C. R., D.D., Presbyterian, U. S. A., India.
- Ewing, Mrs. J. C. R., Presbyterian, U. S. A., India.
- Gage, Rev. Brownell, Yale Foreign Missionary Society, China.
- Graebe, Miss Martha, Evangelical Synod, India.
- Grant, J. S., M.D., American Baptist, China.
- Hall, Miss Anna G., Woman's Union Missionary Society, China.
- Herrick, Rev. David S., American Board, India.
- Hodous, Rev. Lewis, American Board, China.
- Hodous, Mrs. Lewis, American Board, China.
- Holmes, Miss Lillian, Methodist Episcopal, China.
- Kettler, Miss Elise, Evangelical Synod, India.
- Kirrman, Rev. E., China.
- Kirtland, Miss Lela G., Presbyterian, U. S. (South), Japan.
- Lewis, Miss Ida Belle, Methodist Episcopal, China.
- Lewis, Dr. Stephen C., Presbyterian, U. S. A., China.
- Lindsay, Miss Olivia C., Methodist, Canada, Japan.
- Lockwood, W. W., Y. M. C. A., International Committee, China.
- Lumpkin, Miss E., Presbyterian, U. S. (South), Japan.
- McCord, Rev. E. K., Christian (Disciples).
- Merrill, Miss Clara E., Methodist Episcopal, China.

## Personnel

Mitchell, T. W., Presbyterian, U. S. A., China.  
Moore, Rev. J. P., D.D., Reformed, U. S., Japan.  
Moore, Mrs. J. P., Reformed, U. S., Japan.  
Morrow, Edgar K., Methodist Episcopal, China.  
Noss, Rev. C., D.D., Reformed, U. S., Japan.  
Noss, Mrs. C., Reformed, U. S., Japan.  
Peter, W. W., M.D., Y. M. C. A., International Committee, China.  
Pider, Miss Myrtle, Methodist Episcopal, Japan.  
Polk, Miss Ethel, M.D., Methodist Episcopal South, China.  
Sites, Rev. C. M. Lacey, Ph.D., Methodist Episcopal, China.  
Teeter, Wm. H., Methodist Episcopal, Chili.  
Tewinkel, Miss S., Reformed in America, India.  
Tipple, Rev. Bertrand Martin, Methodist Episcopal, Italy.  
Tooker, F. J., M.D., Presbyterian, U. S. A., China.  
Tooker, Mrs. F. J., M.D., Presbyterian, U. S. A., China.  
Waley, Mrs. G. I., Methodist Episcopal, China.  
Welch, Bishop Herbert, D.D., LL.D., Methodist Episcopal, Korea.  
Wright, Rev. George W., Presbyterian, U. S. A., Philippine Islands.  
Yard, Rev. James M., Methodist Episcopal, China.



**CONSTITUTION AND BY-LAWS  
THE DIRECTORY  
STATISTICS**

## THE CONSTITUTION OF THE FOREIGN MISSIONS CONFERENCE

### NAME

The name of the Conference of the Foreign Missions Boards in the United States and Canada shall be "The Foreign Missions Conference of North America."

### FUNCTIONS

The functions of the Foreign Missions Conference of North America are to provide for an Annual Conference of the Foreign Missions Boards and Societies of North America; to provide, through its Committees, for the investigation and study of missionary problems; to foster and promote a true science of missions; and to itself perform directly or through its Committees certain specific work of interest to Boards and Societies participating in the Conference. It is not within the scope of the Conference to consider questions of ecclesiastical faith and order which represent denominational differences.

### AUTHORITY

The Conference and its Committees represent the participating Boards and Societies in the sense of possessing unique opportunity for knowing the mind and policies of these several missionary agencies and of enjoying direct contact with their administrative activities. The influence and usefulness of the Conference will depend upon the thoroughness of its investigations, the soundness of its methods of procedure, and the reasonableness of its conclusions and recommendations. The Conference being a purely voluntary association of Boards and Societies, neither it nor any of its Committees has authority to commit the participating Boards and Societies to any position, policy or course of action, except as any of the participating Boards and Societies may, under the provisions of the Section on Voting, request or authorize the Conference or its Committees to act.

### MEETINGS

A meeting shall be held annually in January at such time and at such place as may be designated by the preceding Conference or by the Committee of Reference and Counsel.

The meetings of the Conference are not held for the purpose of exploiting or endorsing the work of any organization or society; therefore, the time of the meeting shall not be taken up for this purpose, except as called for by some Conference Committee.

### MEMBERSHIP

Foreign missionary boards and societies, having separate church constituencies in the United States and Canada, whose annual incomes are

#### Constitution of Conference

less than \$20,000 shall be entitled to be represented in the Foreign Missions Conference of North America by one executive officer or elected delegate. Boards or societies having incomes between \$20,000 and \$100,000 shall be entitled to be represented by three delegates, including executive officers. Boards or societies having incomes over \$100,000 shall be entitled to one additional delegate for each additional \$100,000 or fraction thereof. Boards and societies having incomes over \$800,000 shall be entitled to one additional delegate for each additional \$200,000 or fraction.

Boards or societies conducting both home and foreign missions shall base their representation on their income or pro rata expenditure for foreign missions.

For purposes of representation in the Conference, the income of a Woman's Board or Society of Foreign Missions, whether auxiliary or independent of the General Board of the Church to which it belongs, may be included as part of the income of such General Board, and the General Board shall, if practicable, arrange with the Woman's Board for its proportionate representation in the Conference.

The secretary of the Conference shall furnish suitable credential blanks to the constituent boards and societies at least sixty days in advance of the meeting of the Conference.

The basis of representation of the following Societies, because of their close relations to foreign missionary work as interdenominational co-operating agencies which send out missionaries, in consultation with the Church Boards and Societies, to serve the common interest, shall be the same as that of the Societies having separate church constituencies:

The American Bible Society.

The International Committee of Young Men's Christian Associations.

The following Societies, because of their close relation to foreign missionary work as interdenominational co-operating agencies which serve the common interest at the home base, in consultation with the Church Boards and Societies, shall be entitled to one delegate each:

The Missionary Education Movement.

The Student Volunteer Movement.

The Laymen's Missionary Movement.

The American Tract Society.

The World's Sunday School Association.

The Foreign Department of the National Board of the Young Women's Christian Association.

Distinguished guests, foreign missionaries, members of Foreign Mission Boards and Societies who are not delegates, and officers and members of the Executive Committees of international and undenominational agencies directly interested in foreign missionary work, may be invited by the Committee of Arrangements to sit as corresponding

#### Constitution of Conference

members, with the privilege of participation in the discussions, but without power to vote.

#### VOTING

Each fully accredited delegate, present at any meeting of the Conference, is entitled to a vote. When the Conference is expressing its judgment as a Conference upon matters properly coming before it, a two-thirds vote shall be required. Votes are to be regarded as the expression of the personal judgment of the members of the Conference and do not therefore commit the respective Boards and Societies. If any Board or Society participating in the Conference, or if the Conference itself, by a two-thirds vote of the members present at any regular meeting, propose a measure which would commit the participating Boards and Societies to a given position, policy, or course of action, this measure shall first be submitted to the Boards and Societies involved, for their formal approval. When the measure has been approved by a majority of the number of votes to which the Boards involved would be entitled in the Conference, the Conference or any of its Committees may proceed to take such action as the vote would justify, provided always that said action shall be represented as taken in behalf only of the Boards and Societies that have approved the measure proposed.

#### OFFICERS

The officers of the Conference shall consist of a Chairman, two Vice-Chairmen and a Secretary and Treasurer. The offices of Secretary and Treasurer may be vested in one person.

These officers shall be elected at the close of the annual session to serve *ad interim* and until the close of the following annual session, or until their successors are elected.

The Chairman, or in his absence one of the Vice-Chairmen, shall preside, or be responsible for securing a presiding officer, at each session of the Conference.

The Secretary shall keep all records and be a member ex-officio of all Committees.

#### COMMITTEES

The Conference shall appoint the following Standing Committees and their membership shall be as stated:

The Committee of Reference and Counsel, twenty-seven members.

The Committee on Religious Needs of Anglo-American Communities on the Mission Field, six members.

The Committee on Nominations and Credentials, nine members.

Standing Committees other than the Committee on Nominations and Credentials shall be so appointed that the terms of office of one-third of the members of each Committee shall expire each year. No member of the Conference shall be eligible for continuous service upon any one of the Standing Committees for more than two full terms, except by the unanimous recommendation of the Nominating Committee, unan-



imously endorsed by the Conference. All Standing Committees shall be chosen upon nomination by the Committee on Nominations, excepting the Committee on Nominations itself, which shall be appointed by the chairman of the Conference from members of the Conference in actual attendance; provided, however, that two-thirds of the committee shall consist of persons who were not members of the committee the previous year.

A Business Committee of each annual Conference, consisting of seven persons, shall be appointed at the opening session on nomination of the Committee of Reference and Counsel. Other Committees may be appointed from time to time, as the Conference may direct.

#### DUTIES OF COMMITTEES

The Committee of Reference and Counsel shall act for the Conference in the oversight of the executive officers, in maintaining suitable headquarters, in arranging for the annual meeting, in co-ordinating the work of the various Committees, Boards and Commissions of the Conference, and in the consideration of policies and measures relating to foreign missionary interests both at the home base and on the foreign field, in so far as these have not been specially committed to some other Committee. The Committee of Reference and Counsel shall also act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other regular or special committees. The Committee of Reference and Counsel shall have the right to appoint as members of any of its sub-committees, co-operating members chosen from the Conference or from the Boards composing the Conference or their constituencies, but such co-operating members shall not thereby become members of the Committee of Reference and Counsel.

For the sake of efficiency and convenience in the administration of its work, the Committee of Reference and Counsel may appoint sub-committees and delegate work to them along the following main lines:

(a) Foreign Affairs: including negotiations with governments, consideration of questions arising on the mission field between the missions of different Boards, as they may be referred to it, proposals and suggestions in regard to unoccupied fields and original action in cases requiring immediate attention and not involving questions of policy regarding which there might be essential differences of opinion.

(b) Home Base: including questions relating to the cultivation of the home Churches and the relations of Mission Boards represented in the Conference to interdenominational agencies, in so far as these agencies concern the home base.

(c) Finance: including the preparation of an annual budget to be submitted to the Conference, the general oversight of the funds of the Conference, and all necessary co-operation with the Treasurer of the Conference in the securing and disbursing of funds.

#### **Constitution of Conference**

(d) Arrangements: including making the arrangements for the annual meeting of the Conference.

The Committee on Religious Needs of Anglo-American Communities in Mission Fields shall study the moral and religious conditions of such communities in foreign mission lands, report to the Conference the result of their studies, and render in the name of the Conference whatever assistance may be possible in securing and supporting suitable pastors, providing appropriate church buildings and in creating a wholesome and intelligent religious life among these communities.

The Committee on Nominations and Credentials shall present lists of nominees to fill vacancies in all of the permanent committees except its own, and make nominations in all cases referred to it by the Conference or by the Committee of Reference and Counsel. It shall also make up the roll of the Conference and consider all questions relating to membership of the same.

#### **COMMITTEE REPORTS**

The reports of the permanent Committees, and also of important temporary Committees, shall be presented in printed form to all the Boards and Societies that have membership in the Conference, at least four weeks before the assembling of the annual Conference.

In preparing its report, each Committee shall consider separate topics by themselves, concluding each topic with whatever finding or recommendation it desires to propose. Each topic with resolution or recommendation shall be discussed and disposed of by the Conference before the following topic of the same report is considered, except as may be called for by the Conference. Ample opportunity shall be given, for discussion, a member of the Conference having a second privilege of the floor upon a single topic only when no other member desires to speak. Every member shall have equal opportunity to speak upon each separate resolution.

#### **RESOLUTIONS**

All resolutions and recommendations and motions presented by any Committee or offered from the floor, may, by common consent, be acted upon by the Conference at once and permanently disposed of, but if any member objects (except in the case of matters of routine) the question under consideration shall be referred to the Business Committee and shall not be voted upon by the Conference until reported back by the Business Committee with its recommendations thereon. No resolution shall be considered which deals with theological or ecclesiastical questions that represent denominational differences, and if such resolutions are presented, the Chairman shall rule them out of order.

#### **EXPENSES**

The expenses of the delegates shall be met by their respective Boards or by the delegates themselves. In addition, for the general expenses of the Conference and its affiliated activities, each Board and Society

#### **By-Laws Reference and Counsel**

shall be asked to contribute directly or indirectly, in proportion to the income which forms the basis of its representation, but any Board may, for reasons, contribute less than this amount or designate its contribution exclusively to specific portions of the budget of the Conference and such action shall in no wise affect the membership or standing of said Board or Society in the Conference.

#### **REPORTS OF THE CONFERENCE**

The reports of the Committees as amended, the discussions thereon, and the findings of the Conferences shall be published annually, in such number as the various Boards and Societies may order.

#### **QUORUM AND AMENDMENTS**

Twenty-five members shall constitute a quorum.

These rules and by-laws may be amended by a two-thirds vote of those present at any session of the Conference, provided notice of the proposed change has been given in writing to the Boards entitled to representation in the Conference and to the Committee of Arrangements at least one month before the vote is called for.

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## **THE BY-LAWS OF THE COMMITTEE OF REFERENCE AND COUNSEL**

#### **NAME**

THE COMMITTEE OF REFERENCE AND COUNSEL OF THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA, INC.

#### **OBJECT**

To aid and promote the work of Foreign Missions represented by the Foreign Missions Conference of North America.

#### **MEMBERSHIP**

This Committee shall be composed of twenty-seven members appointed by the Foreign Missions Conference of North America, one-third of whom shall be elected each year at the annual meeting of the Conference and shall hold office for a period of three years or until their successors are elected.

#### **MEETINGS**

The meetings of the Committee shall be held at such time and place as may be designated by the Committee. Special meetings may be called by the Chairman and Secretary and such meetings shall be called by them upon the written request of five members of the Committee.

Notice of all meetings of the Committee shall be sent to all members of the Committee at least ten days in advance of the date of the proposed meeting.

## By-Laws Reference and Counsel

### DUTIES

The Committee of Reference and Counsel shall act for the Conference in the oversight of the executive officers, in maintaining suitable headquarters, in arranging for the annual meeting of the Conference, in coordinating the work of the various Committees, Boards and Commissions of the Conference, and in the consideration of policies and measures relating to foreign missionary interests both at the home base and on the foreign field, in so far as these have not been specifically committed to some other committee. The Committee of Reference and Counsel shall also act for the Conference *ad interim* in all matters calling for executive action, in so far as definite authority and power may not have been committed to other regular or special committees of the Conference.

### OFFICERS

The Officers of the Committee shall consist of a Chairman, a Vice-Chairman, a Secretary, a Treasurer and an Assistant Treasurer, of whom the last three may be chosen from outside the membership of the Committee; the Secretary and the Treasurer shall become by virtue of their election associate members of the Committee without vote.

These Officers shall be elected by the Committee at the first meeting of each year following upon the annual meeting of the Foreign Missions Conference of North America.

The Secretary of the Foreign Missions Conference of North America shall be *ex officio* a member of the Committee.

### DUTIES OF OFFICERS

The Officers of the Committee shall perform such duties and bear such responsibilities as usually appertain to such offices.

The Treasurer and Assistant Treasurer shall give bonds in such sums as the Committee may require, the expense therefor to be met from the funds of the Committee.

The Treasurer shall present a financial statement of the year at the first meeting of the Committee following upon the close of the fiscal year (March 31) and a report upon the state of the treasury at such other times as may be called for by the Committee. The Annual Statement of the Treasurer shall be audited as the Committee may direct.

The Treasurer shall be responsible for the safe custody of all the funds of the Committee and for the payment of the same only upon the order of the Committee acting through the Sub-Committee on Finances and Headquarters, or by a person officially designated for this purpose. The funds of the Committee shall be invested by the Treasurer under the direction of the Committee.

#### SUB-COMMITTEES

A. Standing.—The Committee shall appoint Standing Sub-Committees for carrying on the work of the Committee.

It shall be the duty of these Sub-Committees to consider and report under the direction of the Committee upon such matters as their titles naturally suggest, and also upon any other matters that may be referred to them by the Committee.

These Standing Sub-Committees shall be as follows:

1. Committee on Emergencies and Reference.
2. Committee on Missions and Governments.
3. Committee on Finance and Headquarters.
4. Committee on the Cultivation of the Home Church.
5. Committee on Interdenominational and Undenominational Agencies.
6. Committee on Principles and Methods of Administration.
7. Committee on Relations to Similar Bodies.
8. Committee on Statistical Bureau.
9. Committee on Arrangements.
10. Committee on Research Library.

B. Special.—The Committee may appoint from time to time as occasions arise Special Sub-Committees with functions defined by the Committee.

C. Membership.—The Chairmen of all Standing and Special Sub-Committees shall be members of the Committee, but the membership may be made up in part by appointment from outside of the Committee.

#### EXPENSES

The expenses of all members of the Committee and of all regular members of the Standing and Special Sub-Committees attending regular meetings of the Committee and its Sub-Committees shall be paid out of the Treasury of the Committee.

#### QUORUM

Nine of the members of the Committee shall constitute a quorum.

#### AMENDMENTS

These By-laws may be amended at any meeting of the Committee by a two-thirds vote of the members present, notice of the proposed amendment having been previously given in the call for the meeting, or at the meeting previous to that at which the action is proposed to be taken.

Nevertheless by unanimous approval an Amendment of which previous notice has not been given may be adopted at any meeting of the Committee.

**THE ACT OF INCORPORATION**  
**AN ACT TO INCORPORATE THE COMMITTEE OF REFER-**  
**ENCE AND COUNSEL OF THE FOREIGN MISSIONS**  
**CONFERENCE OF NORTH AMERICA**

Laws of New York—By Authority.  
Chap. 699.

Became a law June 1, 1917, with the approval of the Governor.  
Passed, three-fifths being present.

*The People of the State of New York, represented in Senate and Assembly, do enact as follows:*

SECTION 1. Anna R. Atwater, Allen R. Bartholomew, James L. Barton, Arthur J. Brown, William I. Chamberlain, Ed. F. Cook, Stephen J. Corey, James Endicott, James H. Franklin, Alfred Gandier, John F. Goucher, Sidney Gould, Margaret E. Hodge, A. Woodruff Halsey, George Johnson, Arthur S. Lloyd, John R. Mott, Frank Mason North, Cornelius H. Patton, Lucy W. Peabody, George Wharton Pepper, T. B. Ray, Paul de Schweinitz, Egbert W. Smith, Charles R. Watson, L. B. Wolf, James Wood and their associates and successors are constituted a body corporate in perpetuity under the name of the Committee of Reference and Counsel of the Foreign Missions Conference of North America, Inc., and by that name shall possess all the powers which by the general corporation law are conferred upon corporations and shall be capable of taking, holding and acquiring, by deed, gift, purchase, bequest, devise or other manner, any estate, real or personal, in trust or otherwise, which may be necessary or useful for the uses and purposes of the corporation, and of disposing of the same and giving title therefor, without limit as to the amount or value, except such limitations, if any, as the legislature has heretofore imposed, or may hereafter impose.

SECTION 2. The object of this corporation shall be to aid and promote the work of foreign missions as represented by the Foreign Missions Conference of North America.

SECTION 3. The management and disposition of the affairs of the corporation shall be vested in a board of directors composed of the individuals named in the first section of this act, as incorporators and their associates and successors in office. The said board of directors shall be composed of not less than nine nor more than thirty-six members, one-third of whom shall be elected each year by the Foreign Missions Conference of North America at the annual meeting of the said Conference, and shall hold office for the period of three years or until their successors are elected, and the persons named in the first section of this act shall constitute and be the first board of directors of the said corporation and at their first meeting after the adoption of this act shall determine which of its members shall serve for one, two or three years respectively, as may have been specified by the Conference aforesaid at its last preceding annual meeting.

Act of Incorporation

SECTION 4. This corporation shall have no capital stock and shall declare no dividends, and no director, officer, committeeman or employee of this corporation shall receive, or be entitled to receive, any pecuniary profit from the operations of such corporation, except that reasonable compensation for services may be paid to employees for services rendered in effecting the purposes of the corporation.

SECTION 5. Said corporation shall have power to make and adopt by-laws, rules and regulations for the government of its business, and from time to time to repeal or amend such by-laws, rules and regulations, but it shall not take any action that is not in accordance with the acts and decisions of the Foreign Missions Conference of North America.

SECTION 6. The principal office of the corporation hereby created shall at all times be within the state of New York, and the books and records of said corporation shall be kept in said office.

SECTION 7. This act shall take effect immediately.

STATE OF NEW YORK,  
OFFICE OF THE SECRETARY OF STATE, } ss:

I have compared the preceding with the original law on file in this office, and do hereby certify that the same is a correct transcript therefrom and of the whole of said original law.

FRANCIS M. HUGO,  
*Secretary of State.*

# DIRECTORY OF BOARDS AND SOCIETIES

PREPARED BY THE STATISTICAL BUREAU

BURTON St. JOHN, Director

## CANADA

### BAPTIST

#### 1—Canadian Baptist Foreign Mission Board (1846)

223 Church Street, Toronto, Ontario.

Chairman.....Mr. J. N. Shenstone  
\*General Secretary.....Rev. J. G. Brown, D.D.  
Treasurer.....Rev. H. E. Stillwell, B.A.  
Latin America  
South America: Bolivia.  
The Non-Christian World  
Asia: India.

#### 1a—Women's Baptist Foreign Missionary Society of Ontario (West) (1876)

3 May Square, Toronto, Ontario.

President.....Mrs. McLaurin  
\*Corresponding Secretary and Foreign Secretary.....  
Miss Martha Rogers  
Treasurer.....Mrs. Glen H. Campbell  
Periodical.....The Canadian Missionary Link  
Editor.....Miss J. Norton  
Price.....\$ .25

#### 1b—Women's Baptist Foreign Missionary Society of Eastern Ontario and Quebec (1876)

Sunnyside Road, Westmount, Quebec.  
Telephone: Westmount 2469.

President.....Mrs. H. H. Ayer  
\*Corresponding Secretary.....Mrs. P. B. Motley  
Treasurer.....Miss F. M. Russell  
Periodical.....The Canadian Missionary Link  
Editor.....Miss J. M. Norton  
Price.....\$ .25

#### 1c—United Baptist Woman's Missionary Union of the Maritime Provinces (1906)

Hantsport, Nova Scotia.

President.....Mrs. David Hutchinson,  
80 Main St., St. John, New Brunswick  
\*Corresponding Secretary.....Miss M. E. Hume  
Treasurer.....Mrs. Mary Smith, Amherst, Nova Scotia  
Periodical.....Tidings  
Editor.....Mrs. J. W. Manning, Wolfville, Nova Scotia  
Price.....\$ .25 (\$ .35 to U. S. and other parts of Canada)

\* The Secretary to whom general correspondence should be sent.



# CHURCH OF ENGLAND

## 3—Missionary Society of the Church of England in Canada (1883) 131 Confederation Life Building, Toronto, Ontario.

\*General Secretary.....Rev. Canon S. Gould, M.D.  
Accountant.....Mr. R. A. Williams  
General Treasurer.....Mr. J. A. Worrell  
Periodical.....The Mission World  
Latin America  
South America: Chile.  
The Non-Christian World  
Asia: China, India, Japan, Syria, *including Palestine*.  
Africa: East Africa (German), Northeast Africa (Egypt).  
Also work in Canada.

## 3a—Women's Auxiliary to the Missionary Society of the Church of England in Canada (1886)

196 Osgoode Street, Ottawa, Ontario.

President.....Mrs. P. P. Hall  
\*Corresponding Secretary.....Miss Mary R. Bogert  
Treasurer.....Miss Edith Carter  
Periodical.....The Letter Leaflet  
Editor.....Mrs. Willoughby Cummings, D.C.L.  
Price .....\$ .25

# CONGREGATIONAL

## 4—Canadian Congregational Foreign Missionary Society (1881)

Granby, Quebec.

Secretary .....Rev. A. F. Pollock  
Periodical.....The Canadian Congregationalist  
Editor .....Rev. E. D. Silcox, 4 Sussex Ave., Toronto  
Price .....\$1.00  
The Non-Christian World  
Africa: Southwest Africa (Angola)

NOTE.—This Society supports work under the American Board of Commissioners for Foreign Missions.

## 5—Canada Congregational Woman's Board of Missions (1886)

4 Sussex Avenue, Toronto, Ontario.

Telephone: College 2758.

President.....Mrs. S. H. E. Moodie  
\*Secretary.....Miss L. M. Silcox  
Treasurer.....Miss Emily Thompson  
Periodical.....Monthly Leaflet  
Editor.....Mrs. M. M. Savage, Montreal  
Price .....\$ .20

NOTE.—This Society supports work through the American Board of Commissioners for Foreign Mission.

# HOLINESS

## 6—Holiness Movement Church (1895)

910 Bank Street, Ottawa, Ontario.

Secretary.....Bishop R. C. Horner  
Periodical.....The Holiness Era  
The Non-Christian World  
Asia: China.  
Africa: Northeast Africa (Egypt).

\* The Secretary to whom general correspondence should be sent.

Directory

**MENNONITE**

**7—Mennonite Brethren in Christ Missionary Society, Ontario Conference**

Stouffville, Ontario.

Secretary.....Rev. Samuel Goudie

**METHODIST**

**8—Missionary Society of the Methodist Church, Canada (1834)**

299 Queen Street, West, Toronto, Ontario.

Telephone: Adelaide 1560. Cable: Wesleyana.

General Secretary Home Department...Rev. James Allen, M.A.

Assistant Secretary Home Department...Rev. Chas. E. Manning

\*General Secretary Foreign Department.....

Rev. James Endicott, D.D.

Assistant Secretary Foreign Department.....

Rev. Jesse H. Arnup, B.A.

Secretary Young People's Forward Movement.....

Rev. F. C. Stephenson, M.D.

Honorary Treasurer.....Mr. H. H. Fudger

Periodical.....The Missionary Outlook

Editor.....Rev. C. E. Manning

Price .....\$ .50

The Non-Christian World

Asia: China, Japan.

Also work in Canada.

**8a—Woman's Missionary Society of the Methodist Church, Canada (1881)**

410 Wesley Building, Queen Street, West, Toronto, Ontario.

President.....Mrs. W. E. Ross

\*Corresponding Secretary.....Mrs. A. M. Phillips

Recording Secretary .....Mrs. Walter T. Brown, B.A.

Treasurer.....Mrs. N. A. Powell

Periodical.....The Missionary Outlook

Editor.....Miss E. J. H. McGuffin

Price.....\$ .50 (\$ .40 to clubs of six)

**PRESBYTERIAN AND REFORMED**

**9—Board of Foreign Missions, Presbyterian Church in Canada (1843)**

439 Confederation Life Building, Toronto, Ontario.

Chairman.....Rev. Principal Alfred Gandier, D.D.

Secretary.....Rev. R. P. Mackay, D.D.

\*Assistant Secretary.....Rev. A. E. Armstrong, M.A.

Treasurer.....Rev. J. Somerville, D.D.

Periodical.....The Presbyterian Record

Editor....Rev. E. Scott, D.D., Y. M. C. A. Bldg., Montreal

Price .....\$ .90

Latin America

West Indies: Lesser Antilles (Trinidad).

South America: British Guiana.

The Non-Christian World

Asia: China, Chosen (Korea), India, Japan, *including Formosa.*

\* The Secretary to whom general correspondence should be sent.

**9a—Woman's Missionary Society of the Presbyterian Church in Canada (Eastern Section) (1876)**

The Manse, Scotsburn, Nova Scotia.

President.....Mrs. A. W. Thomson  
 \*Corresponding Secretary.....Mrs. G. E. Forbes  
 Treasurer.....Mrs. D. Blackwood  
 Periodical.....The Message  
 Editor.....Mrs. Wm. MacNab  
 Price.....\$ .20

**9b—Women's Missionary Society (Western Division) Presbyterian Church in Canada (1877)**

628 Confederation Life Building, Toronto, Ontario.

Telephone: Main 6358.

President.....Mrs. J. J. Steele  
 \*Corresponding Secretary.....Miss Bessie MacMurchy  
 International Secretary.....Mrs. J. A. Macdonald  
 Treasurer.....Miss Helen Macdonald  
 Periodical.....The Missionary Messenger  
 Editor.....Mrs. John MacGillivray  
 Price.....\$ .25

**10—Board of Management of the Gwalior Presbyterian Mission (1904)**

175 Bloor St., East, Toronto, Canada.

Secretary.....Mr. John Stenhouse  
 Periodical...The Journal of the Gwalior Presbyterian Mission  
 The Non-Christian World  
 Asia: India.

**Canadian Committee of the Nyasaland Mission of the Dutch Reformed Church of South Africa**

33 Richmond Street, West, Toronto.

Chairman.....Mr. J. H. S. Kerr  
 \*Secretary-Treasurer.....Pastor A. W. Roffe

**NOT DENOMINATIONAL**

**11—Ceylon and India General Mission, Canadian Council**

33 Richmond Street, West, Toronto, Ontario.

Telephone: Main 1378.

President.....Rev. I. R. Dean  
 \*Secretary-Treasurer.....Pastor A. W. Roffe  
 Periodical.....Darkness and Light (Bi-monthly)  
 Editor.....Mr. David Gardiner, London, England  
 Price.....\$ .50  
 The Non-Christian World  
 Asia: Ceylon, India.

**12—China Inland Mission, Council for North America (Toronto) (1888)**

507 Church Street, Toronto.

Telephone: Bell N 615. Cable: Inland.

\*Editorial Secretary.....Mr. Frederic F. Helmer  
 Treasurer.....Rev. Robert Wallace  
 Periodical.....China's Millions  
 Editor.....Mr. Frederic F. Helmer  
 Price.....\$ .50 (Free to donors)  
 The Non-Christian World  
 Asia: China.

NOTE.—The Council for North America for the China Inland Mission includes both the Toronto and the Philadelphia branches.

\* The Secretary to whom general correspondence should be sent.

Directory

**13—Evangelical Union of South America, North American Branch**

135 Isabella Street, Toronto, Ontario.

Telephone: North 4818. Cable: Regions, Toronto.

Secretary and Treasurer.....Rev. George Smith  
Periodical.....The Neglected Continent  
Editor.....Rev. George Smith  
Price .....\$ .35

Latin America

South America: Argentine Republic, Brazil, Chile, Peru.

**14—Council in Canada for the Inland-South-America Missionary Union (1911)**

33 Richmond St., West, Toronto, Ontario.

Telephone: Main 1378.

\*Secretary and Treasurer.....Rev. A. W. Roffe  
Assistant Secretary.....Mr. L. Watson  
Periodical.....South America's Indians  
Editor.....Mrs. Margaret Hay, 18 Westhall Gardens,  
Edinburgh, Scotland  
Price .....\$ .25

Latin America

Argentine Republic, Brazil, Paraguay.

**15—Canadian Committee for the Lebanon Hospital for the Insane (1913)**

Secretary .....Not reported

**16—Mission to Lepers, Canadian Committee**

Confederation Life Building, Toronto, Ontario.

Secretary.....Miss Lila Watt  
Periodical.....Without the Camp  
Editor.....Mr. John Jackson, F.R.G.S., London, England  
Price .....\$ .25

**17—Canadian McAll Association**

28 Beaty Avenue, Toronto, Ontario.

Telephone: Parkdale 2417.

President.....Mrs. Griffith Thomas  
Vice Presidents...Mrs. C. T. Stark, Miss Copp, Mrs. Cowan,  
Miss Carty.

\*Corresponding Secretary.....Mrs. W. Hamilton  
Recording Secretary.....Mrs. W. A. Walker  
Treasurer.....Miss Mary M. Caven  
Europe  
France.

**Canadian Committee of the San Pedro Mission to the Indians of South America**

33 Richmond St., West, Toronto, Ontario.

Telephone: Main 1378.

Secretary.....Rev. A. W. Roffe

\* The Secretary to whom general correspondence should be sent.

**18—Sudan Interior Mission (1901)**

860 College Street, Toronto, Ontario.

Telephone: College 4135. Cable: Evangel, Toronto.

Secretary.....Rev. Rowland V. Bingham  
Periodical.....The Evangelical Christian  
Editor.....Rev. Rowland V. Bingham  
Price ..... \$1.00

The Non-Christian World

Africa: Western Africa (Nigeria).

**19—Foreign Department of the Dominion Council of the Young Women's Christian Association of Canada (1902)**

332 Bloor Street, West, Toronto, Ontario.

Telephone: College 5303. Cable: Emissarius.

Secretary.....Miss Rose Beatty  
Periodical .....The Association Outlook  
Editor.....Miss Una Saunders  
Price ..... \$ .50

The Non-Christian World

Asia: China, India, Japan.

## UNITED STATES

### ADVENT

**20—American Advent Mission Society (1897)**

160 Warren Street, Boston, Massachusetts.

Telephone: Roxbury 1093. Cable: Crisis.

President.....Rev. Henry Stone  
\*Secretary and Treasurer.....Rev. George E. Tyler  
Periodical.....Prophetic and Mission Record  
Editor.....Rev. George E. Tyler  
Price ..... \$ .50

The Non-Christian World

Asia: China, Japan, India.

**20a—Woman's Home and Foreign Mission Society of the Advent Christian Denomination (1897)**

5 Whiting Street, Boston, Massachusetts.

Telephone: Roxbury 713-M. Cable: Shram.

\*President and Treasurer.....Mrs. Maude M. Chadsey  
Clerk.....Mrs. N. E. Fellows  
Periodical.....All Nations Monthly  
Editor.....Mrs. Maude M. Chadsey  
Price ..... \$ .25

The Non-Christian World

Asia: India.

Also work in the United States.

\* The Secretary to whom general correspondence should be sent.

Directory

21—General Conference of the Seventh-Day Adventist Denomination  
(1863)

Takoma Park Station, Washington, District of Columbia.

Telephone: Columbia 386. Cable: Adventist, Washington.

President.....Rev. A. G. Daniells  
\*Secretary.....Rev. W. A. Spicer  
Assistant Secretary.....Rev. J. L. Shaw, M.A.  
Field Secretary.....Rev. W. W. Prescott, M.A.  
Treasurer.....Mr. W. T. Knox  
Periodical.....The Advent Review and Sabbath Herald  
Editor.....Mr. Francis M. Wilcox  
Price .....\$2.50

Europe

Austria-Hungary, Belgium, Bulgaria, Denmark, France, Germany, Great Britain, Greece, Holland, Italy, Montenegro, Norway, Portugal, Roumania, Russia, Serbia, Spain, Sweden, Switzerland.

Latin America

Mexico.

West Indies: Bahama Islands, Cuba, Haiti, Jamaica, Lesser Antilles, Porto Rico, Santo Domingo.

Central America: British Honduras, Costa Rica, Guatemala, Honduras, Nicaragua, Panama, Salvador.

South America: Argentine Republic, Bolivia, Brazil, British Guiana, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay, Venezuela.

The Non-Christian World

Asia: British Malaysia, China, Chosen (Korea), India, Japan, Persia, Syria, *including Palestine*; Turkish Empire, *excepting Syria*.

Africa: East Africa (British, German), Mauritius, Northeast Africa (Egypt, Eritrea), Northwest Africa (Algeria), South Africa (Basutoland, Cape of Good Hope Province, Natal, Orange Free State, Transvaal), Southern Central Africa (Nyassaland, Rhodesia), Western Africa (Gold Coast, Nigeria, Sierra Leone).

Oceania: Dutch East Indies, Philippine Islands, Polynesia, *excepting the Hawaiian Islands*.

Also work in Australia, New Zealand, and the United States.

\* The Secretary to whom general correspondence should be sent.

# BAPTIST

## 22—American Baptist Foreign Mission Society (1814)

Ford Building, Boston, Massachusetts.

Telephone: Haymarket, 3980. Cable: Tavoy, Boston.

President.....	Rev. Emory W. Hunt, D.D.
*Home Secretary.....	Rev. John Y. Aitchison, D.D.
Foreign Secretaries.....	Rev. James H. Franklin, D.D.
	Rev. Joseph C. Robins.
Associate Secretary.....	Mr. George B. Huntingdon
Assistant Secretary.....	Rev. William B. Lippard
Treasurer.....	Mr. Ernest S. Butler
District Secretary.....	Rev. A. L. Snell
Joint District Secretaries.....	Rev. G. W. Cassidy, D.D.
	Rev. Charles E. Stanton
	Rev. John S. Stump, D.D.
	Rev. Frank Peterson, D.D.
	Rev. A. W. Rider, D.D.
	Rev. A. M. Petty, D.D.
	Rev. W. A. Hill
	Rev. W. G. Russell
Periodical .....	Missions
Editor.....	Rev. Howard B. Grose, D.D.
Price .....	\$ .75

### Europe

Belgium, Denmark, France, Germany, Norway, Russia,  
Spain, Sweden.

### The Non-Christian World

Asia: China, India, Japan, Siam.

Africa: Southwest Africa (Belgian Congo).

Oceania: Philippine Islands.

## 22a—Woman's American Baptist Foreign Mission Society (1871)

Foreign Department, Ford Building, Boston, Massachusetts.

Home Administration Department, 450 E. 30th St.,  
Chicago, Illinois.

Telephone: Douglas 5097.

President.....	Mrs. W. A. Montgomery
Foreign Vice President.....	Mrs. H. W. Peabody
Home Vice President.....	Mrs. Andrew MacLeish†
Honorary Secretary.....	Mrs. H. G. Safford
Home Secretary.....	Miss Eleanor Mare†
*Foreign Secretary.....	Miss Nellie G. Prescott
Associate Foreign Secretary.....	Miss Helen Hunt
Treasurer.....	Miss Alice E. Stedman
Periodical .....	Missions
Editor.....	Rev. Howard B. Grose, D.D.
Price .....	\$ .75

†Home Administration Department, Chicago.

\* The Secretary to whom general correspondence should be sent.

Directory

22b—Free Baptist Woman's Missionary Society (1873)

Providence, Rhode Island.

Honorary President.....	Mrs. Mary A. Davis
President.....	Mrs. Lucy Phillips Durgin
Vice President.....	Mrs. Maud West Kenyon
*Corresponding Secretary.....	Miss Lena S. Fenner
Recording Secretary.....	Mrs. Nelline I. Jose
Treasurer.....	Miss Edyth R. Porter
Periodical.....	The Missionary Helper
Editor.....	Mrs. Nellie Wade Whitcomb
Price .....	\$ .50

23—American Baptist Home Mission Society (1832)

23 East 26th Street, New York City.

Telephone: Madison Square 7215. Cable: Abhomis.

President.....	Rev. W. S. Abernethy, D.D.
*Executive Secretary.....	Rev. Charles L. White, D.D.
Treasurer.....	Mr. Frank T. Moulton
Recording Secretary.....	Rev. A. M. Bailey, D.D., St. Paul, Minn.
Field Secretary.....	Rev. Lemuel C. Barnes, D.D.
Secretary for Education and for Latin America,	Rev. Gilbert N. Brink, D.D.
Secretary for City and Foreign-Speaking Missions,	Rev. Charles A. Brooks
Church Edifice Secretary.....	Rev. F. H. Divine
Chairman Board of Managers.....	Mr. D. G. Garabrant,
	Bloomfield, N. J.
Recording Secretary Board of Managers,	Mr. Parker C. Palmer, New York
Periodical .....	Missions
Editor.....	Rev. H. B. Grose, D.D.
Price .....	\$ .75

Latin America

Mexico.

West Indies: Cuba, Porto Rico.

Central America: El Salvador, Nicaragua.

Also work in the United States.

24—Woman's American Baptist Home Mission Society (1877)

2969 Vernon Avenue, Chicago, Illinois.

Telephone: Douglas 5625.

President.....	Mrs. Smith Thomas Ford
*Corresponding Secretary.....	Mrs. Katherine S. Westfall
Recording Secretary.....	Mrs. T. W. Warner
Treasurer.....	Mrs. John Nuveen
Periodical .....	Missions
Editor.....	Miss Alice Anderson
Price .....	\$ .50

Latin America

Mexico.

West Indies: Cuba, Porto Rico.

Central America: El Salvador, Nicaragua.

Also work in the United States.

\* The Secretary to whom general correspondence should be sent.



**25—Foreign Missionary Society of the General Association of General Baptists in the United States (1903)**

Oakland City, Indiana.

Treasurer.....Rev. W. P. Dearing.  
Periodical.....The General Baptist Messenger  
The Non-Christian World  
Oceania: Micronesia.

**26—Foreign Mission Board of the National Baptist Convention (1880)**

701 South 19th St., Philadelphia, Pennsylvania.

Chairman.....Rev. A. R. Robinson, D.D.  
\*Corresponding Secretary.....Rev. L. G. Jordan, D.D.  
Recording Secretary.....Rev. H. B. Tilghman, D.D.  
Periodical.....The Mission Herald  
Latin America  
West Indies: Haiti, Lesser Antilles, Santo Domingo.  
South America: British Guiana, Dutch Guiana.  
The Non-Christian World  
Africa: East Africa (British), South Africa (Cape of Good Hope Province, Natal), Western Africa (Liberia).

**26a—Woman's Convention Auxiliary National Baptist Convention (1900)**

Training School, Lincoln Heights, Washington, District of Columbia.  
Telephone: Lincoln 1777.

President.....Mrs. S. W. Layten  
\*Corresponding Secretary.....Miss N. H. Burroughs  
Treasurer.....Mrs. M. W. Parrish  
Periodical.....The Mission Herald  
Editor.....Rev. L. G. Jordan  
Price .....\$ .50

**27—Scandinavian Independent Baptist Denomination (1893)**

P. O. Box 325, Britt, Iowa.  
Telephone: North Western 132. Cable: Western Union.

Secretary.....Rev. John Edgren  
Periodical ..... Vittnet  
Editors.....Rev. John Edgren, Rev. A. T. Norstrom  
Price .....\$ .50  
Periodical .....Sanningens Van  
Editor.....Rev. N. P. Truedson, Grandy, Minn.  
Price .....\$ .50  
The Non-Christian World  
Africa: South Africa (Natal).  
Also work in the United States and Canada, and aids work in Denmark, Norway, Sweden and China.

\* The Secretary to whom general correspondence should be sent.

Directory

**28—Seventh-Day Baptist Missionary Society (1842)**  
Plainfield, New Jersey.

President.....Mr. William L. Clark  
\*Corresponding Secretary.....Rev. Edwin Shaw  
Recording Secretary.....Mr. A. S. Babcock  
Treasurer.....Mr. S. H. Davis  
Periodical.....The Sabbath Recorder  
Europe  
Holland.  
Latin America  
South America: British Guiana.  
The Non-Christian World  
Asia: China.

**28a—Woman's Executive Board, Seventh-Day Baptist General Conference (1884)**  
Milton, Wisconsin.

Secretary.....Mrs. J. H. Babcock  
Periodical.....Sabbath Recorder, Missionary Department  
Editor.....Mrs. G. E. Crosley

**29—Foreign Mission Board of the Southern Baptist Convention (1845)**

1103 Main Street, Richmond, Virginia.  
Telephone: Randolph 5393. Cable: Ray, Richmond.  
Corresponding Secretary.....Rev. J. F. Love  
\*Foreign Secretary.....Rev. T. B. Ray, D.D.  
Treasurer.....Mr. R. R. Gwathmey  
Periodical.....Home and Foreign Fields  
(Edited and published by the Sunday School Board of the  
Southern Baptist Convention, Nashville, Tennessee.)  
Europe  
Austria-Hungary, Italy.  
Latin America  
Mexico.  
South America: Argentine Republic, Brazil, Chile, Uruguay.  
The Non-Christian World  
Asia: China, Japan.  
Africa: Western Africa (Nigeria).

**29a—Woman's Missionary Union (Auxiliary to the Southern Baptist Convention) (1888)**

15 West Franklin Street, Baltimore, Maryland.  
Telephone: Mt. Vernon 3444.  
\*Corresponding Secretary.....Miss Kathleen Mallory  
Treasurer.....Mrs. W. C. Lowndes  
Periodical.....Royal Service  
Editor.....Mrs. W. R. Nimmo  
Price .....\$ .35

**30—Home Mission Board of the Southern Baptist Convention (1845)**  
1004 Healey Building, Atlanta, Georgia.

Corresponding Secretary.....Mr. B. D. Gray  
Periodical.....Our Home Field  
Latin America  
West Indies: Cuba.  
Central America: Panama.  
Also work in the United States.

\* The Secretary to whom general correspondence should be sent.

# BRETHREN

- 31—Foreign Missionary Society of the Brethren Church (1900)  
 1905 East Fifth Street, Long Beach, California.  
 President.....Rev. J. Allen Miller, D.D.  
 \*Secretary.....Rev. Louis S. Bauman  
 Recording Secretary.....Rev. G. T. Ronk  
 Treasurer.....Rev. J. C. Cassel  
 Periodical.....The Brethren Missionary (Quarterly)  
 Editor.....Rev. Louis S. Bauman, Long Beach, Cal.  
 Price ..... \$ .25  
 Latin America  
 South America: Argentine Republic.  
 The Non-Christian World  
 Africa: Southwest Africa (French Congo).

- 32—General Mission Board of the Church of the Brethren (Dunkers)  
 (1884)  
 Elgin, Illinois.  
 Telephone: Chicago 2458. Cable: Glenroy.  
 Secretary.....Rev. Galen B. Royer  
 Periodical.....The Missionary Visitor  
 Editor.....Rev. J. H. B. Williams  
 Price ..... \$ .50  
 Europe  
 Denmark, Sweden.  
 The Non-Christian World  
 Asia: China, India.

- 33—Foreign Mission Board of the Brethren in Christ of the United  
 States of America and Canada (Tunkers) (1896)  
 Washington Boro, Pennsylvania.  
 Secretary.....Mr. C. N. Hostetter  
 Periodical.....Evangelical Visitor  
 Editor.....Mr. George Detwiler, Harrisburg, Pa.  
 Price ..... \$1.25  
 The Non-Christian World  
 Asia: India.  
 Africa: South Africa (Transvaal), Southern Central Africa  
 (Rhodesia).

# CHRISTIAN CONNECTION

- 34—Foreign Mission Board of the Christian Church (1878)  
 C. P. A. Building, Dayton, Ohio.  
 Telephone: Home 3618. Cable: Missioner, Dayton.  
 \*Secretary.....Rev. M. T. Morrill, D.D.  
 Recording Secretary.....Rev. W. H. Denison, D.D.  
 Treasurer.....Rev. O. S. Thomas  
 Periodical.....The Christian Missionary  
 Editor.....Rev. M. T. Morrill  
 Price ..... \$ .50  
 Latin America  
 West Indies: Porto Rico.  
 South America: British Guiana.†  
 The Non-Christian World  
 Asia: Japan.

†This field is now the missionary charge of the Afro-Christian Con-  
 vention, the negro branch of the Christian Church.

\* The Secretary to whom general correspondence should be sent.

Directory

**34a—Woman's Board for Foreign Missions of the Christian Church  
(1886)**

Christian Publishing Association Building, Dayton,  
Ohio.

President.....Mrs. M. T. Morrill, D.D.

\*Corresponding Secretary.....Mrs. Lulu C. Helfenstein

Treasurer.....Miss Mary A. Rowell

**CHRISTIAN (DISCIPLES)**

**35—Foreign Christian Missionary Society (1875)**

222 West 4th Street, Cincinnati, Ohio.

President.....Rev. A. McLean, D.D.

Secretaries..Rev. F. M. Rains, D.D., \*Rev. Stephen J. Corey,  
D.D., Rev. A. E. Cory, D.D., Mr. R. A.  
Doan.

Treasurer.....Mr. C. W. Plopper

Periodical.....The Missionary Intelligencer

Europe

Denmark, Great Britain, Norway, Sweden.

Latin America

West Indies: Cuba

The Non-Christian World

Asia: China, India, Japan, Persia

Africa: Southwest Africa (Belgian Congo).

Oceania: Philippine Islands.

**36—Christian Woman's Board of Missions (1874)**

College of Missions Building, Indianapolis, Indiana.

\*President.....Mrs. Anna R. Atwater

Vice President.....Mrs. Ida W. Harrison

Secretaries..Mrs. Effie L. Cunningham, Mrs. J. McDaniel Stearns

Secretary Y. P. D.....Mrs. Ellie K. Payne

Secretary of Mission Circles.....Miss Daisy June Trout

Treasurer.....Mrs. Susane Moffett

Periodical.....Missionary Tidings

Editor.....Mrs. Effie L. Cunningham

Price .....\$ .50

Periodical.....King's Builders

Editor.....Mrs. Ellie K. Payne

Price .....\$ .25

Latin America

Mexico.

West Indies: Jamaica, Porto Rico.

South America: Argentine Republic.

The Non-Christian World

Asia: China, India.

Africa: Southwest Africa (Belgian Congo).

Also work in the United States, Canada and New Zealand:

\* The Secretary to whom general correspondence should be sent.

# CONGREGATIONAL

## 37—American Board of Commissioners for Foreign Missions (1810)

14 Beacon Street, Boston, Massachusetts.

President.....Prof. E. C. Moore, D.D.  
 \*Corresponding Secretaries....Rev. James L. Barton, D.D.;  
   Rev. Cornelius H. Patton,  
   D.D., Rev. Edward Lincoln  
   Smith, D.D.  
 Editorial Secretary.....Rev. William E. Strong, D.D.  
 Associate Secretaries.....Rev. Enoch F. Bell, Rev. D. Brewer Eddy  
 Publication Agent.....Mr. John G. Hosmer  
 District Secretaries.....Rev. A. N. Hitchcock, D.D.  
   Rev. H. H. Kelsey, D.D.  
 Treasurer.....Mr. Frank H. Wiggin  
 Periodical.....The Missionary Herald  
 Editor.....Rev. William E. Strong, D.D.  
 Price .....\$ .75

### Europe

Austria-Hungary, Bulgaria, Greece, Serbia, Spain

### Latin America

Mexico.

### The Non-Christian World

Asia: Ceylon, China, India, Japan, Turkish Empire, *except-  
   ing Syria.*

Africa: South Africa (Natal, Transvaal), Southern Central  
   Africa (Rhodesia), Southwest Africa (Angola).

Oceania: Micronesia, Philippine Islands

## 37a—Woman's Board of Missions, Boston (1868)

14 Beacon Street, Boston, Massachusetts.

Telephone: Haymarket 4530. Cable: Fernstalk, Bos-  
 ton.

President.....Mrs. C. H. Daniels  
 \*Home Secretary.....Miss Helen B. Calder  
 Foreign Secretary.....Miss Kate G. Lamson  
 Treasurer.....Miss Sarah Louise Day  
 Periodical.....Life and Light for Woman  
 Editor.....Miss Alice M. Kyle  
 Price .....\$ .60

## 37b—Woman's Board of Missions of the Interior (1868)

19 South La Salle Street, Chicago, Illinois.

Telephone: Central 1388. Cable: Wobodin.

President.....Mrs. George M. Clark  
 \*Secretary.....Mrs. Lucius O. Lee  
 Treasurer.....Mrs. S. E. Hurlbut  
 Periodical.....Mission Studies  
 Editor.....Miss Mary I. Lyman  
 Price .....\$ .50

\* The Secretary, to, whom general correspondence should be sent.

Directory

37c—Woman's Board of Missions for the Pacific (1873)

Room 310, 417 Market St., San Francisco, California.  
Telephone: Sutter 1354.

President.....Mrs. Ernest A. Evans  
\*Home Secretary.....Mrs. H. M. Tenney  
Office Secretary.....Miss Elizabeth S. Benton  
Treasurer.....Mrs. W. W. Ferrier  
Periodical.....Our Work  
Editor.....Mrs. W. W. Ferrier  
Price .....\$ .25

37d—Trustees of the Endowment Fund of the American College,  
Madura, India (1906)

287 Fourth Avenue, New York City.

\*Secretary.....Rev. Edward Lincoln Smith, D.D.  
Treasurer.....Mr. Frank H. Warner, 52 Vanderbilt Ave.,  
New York City

37e—Trustees of Central Turkey College, Aintab (1876)

14 Beacon Street, Boston, Massachusetts.

Telephone: Haymarket 471. Cable: Fernstalk, Boston.

Secretary.....Rev. Enoch F. Bell

37f—Trustees of Euphrates College Funds (1878)

14 Beacon Street, Boston, Massachusetts.

Telephone: Haymarket 471. Cable: Fernstalk, Boston.

Secretary.....Rev. James L. Barton, D.D.

37g—Trustees of Jaffna College Funds (1877)

14 Beacon Street, Boston, Massachusetts.

Telephone: Haymarket 471. Cable: Bicknell, Vad-  
dukkoddai.

Secretary.....Rev. James L. Barton, D.D.

Periodical.....Jaffna College Miscellany (Ceylon)

37h—Board of Trustees of St. Paul's Institute (1887)

14 Beacon Street, Boston, Massachusetts.

Telephone: Haymarket 471.

Secretary.....Rev. James L. Barton, D.D.

38—American Missionary Association (1846)

287 Fourth Avenue, New York City.

Telephone: Gramercy 3622.

President.....Henry C. King, LL.D.

\*Corresponding Secretaries.....Rev. H. Paul Douglass, D.D.  
Rev. George L. Cady, D.D.

Associate Secretaries.....Mr. Rodney W. Roundy,  
Mr. Samuel Lane Loomis

Treasurer.....Mr. Irving C. Gaylord

Periodical.....The American Missionary

Editor.....Rev. A. F. Beard, D.D.

Price .....\$ .50

Latin America

West Indies: Porto Rico.

Also work in the United States.

\* The Secretary to whom general correspondence should be sent.

39—Woman's Board of Missions for the Pacific Islands

Box 505, Honolulu, Hawaii.

President.....Mrs. Theodore Richards  
 \*Recording Secretary.....Miss Dorothy C. Rowell  
 Foreign Secretary.....Miss Agnes E. Judd  
 Treasurer.....Mrs. B. F. Dillingham

EPISCOPAL

40—Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America (1820)

281 Fourth Avenue, New York City

President.....Rt. Rev. Arthur S. Lloyd, D.D.  
 \*Foreign Secretary.....John W. Wood, D.C.L.  
 Latin American Secretary.....Rev. Arthur R. Gray, D.D.  
 Recording Secretary.....Rev. Franklin J. Clark  
 Editorial Secretary.....Rev. Charles E. Betticher  
 Educational Secretary.....William C. Sturgis, Ph.D.  
 Treasurer.....Mr. George Gordon King  
 Assistant Treasurer.....Mr. E. Walter Roberts  
 Periodical.....The Spirit of Missions  
 Editor.....Rt. Rev. Arthur S. Lloyd, D.D.  
 Price .....\$1.00

Latin America

Mexico.

West Indies: Cuba, Haiti, Porto Rico.

Central America: Panama.

South America: Brazil.

The Non-Christian World

Asia: China, Japan.

Africa: Western Africa (Liberia).

Oceania: Philippine Islands.

Also work in the United States.

40a—Woman's Auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America (1871)

281 Fourth Avenue, New York City.

Telephone: Gramercy 3012. Cable: Fenalong, New York.

Secretary.....Miss M. G. Lindley  
 Periodical.....Spirit of Missions  
 Editor.....Miss J. C. Emery (last eight pages)  
 Price .....\$1.00

41—Board of Foreign Missions of the Reformed Episcopal Church (1894)

2067 East Cumberland Street, Philadelphia, Penna.

President.....Rev. William Tracy, D.D.  
 \*Secretary.....Mr. H. H. Sinnamon  
 Treasurer.....Rev. Charles F. Hendricks, B.D.  
 Periodical.....The Episcopal Recorder  
 The Non-Christian World  
 Asia: India.

\* The Secretary to whom general correspondence should be sent.

Directory

**41a—Woman's Foreign Missionary Society of the Reformed Episcopal Church (1889)**

639 North 11th Street, Philadelphia, Pennsylvania.

President ..... Mrs. Wm. A. Freemantle  
Recording Secretary ..... Mrs. S. B. Ray  
\*Corresponding Secretary ..... Miss Marie L. Brearley  
Treasurer ..... Miss Marie L. Brearley

**EVANGELICAL**

**42—Missionary Society of the Evangelical Association of North America (1838)**

1903 Woodland Avenue, S. E., Cleveland, Ohio.

Telephone: Prospect 2968. Cable: Evangel.

President ..... Rev. T. C. Meckel  
\*Secretary and Treasurer ..... Rev. George Johnson  
Field Secretary ..... Rev. B. R. Wiener  
Periodical ..... Evangelischer Missionsbote  
Editor ..... Rev. T. C. Meckel  
Price ..... \$ .25  
Periodical ..... Missionary Messenger  
Editor ..... Mrs. S. J. Gamertsfelder  
Price ..... \$ .25

The Non-Christian World

Asia: China, Japan.

Also work in the United States, Canada and Europe.

**42a—Woman's Missionary Society of the Evangelical Association (1880)**

Naperville, Ill.

President ..... Mrs. E. M. Spreng  
\*Recording Secretary ..... Miss L. Ethel Spreng  
Treasurer ..... Miss E. L. Horn

**43—Home and Foreign Missionary Society of the United Evangelical Church (1891)**

Penbrook, Pennsylvania.

President ..... Rev. H. B. Hartzler, D.D.  
Vice President ..... Rev. S. L. Wiest  
Recording Secretary ..... Rev. J. Q. A. Curry, D.D.  
\*Corresponding Secretary ..... Rev. B. H. Niebel  
Treasurer ..... Mr. Jeremiah G. Mohn  
Periodical ..... The Evangelical  
Editor ..... Rev. H. B. Hartzler, D.D., Harrisburg, Penna.  
Price ..... \$2.00

The Non-Christian World

Asia: China.

Also work in the United States.

\* The Secretary to whom general correspondence should be sent.



43a—Woman's Home and Foreign Missionary Society of the United Evangelical Church (1891)

1114 Illinois Avenue, Ottawa, Illinois.

Telephone: 855-K.

President.....Mrs. W. J. Gruhler  
 \*Secretary.....Mrs. Emma F. Divan  
 Treasurer.....Mrs. W. E. Detwiler  
 Periodical.....Missionary Tidings  
 Editor.....Miss Emma D. Messinger  
 Price .....\$ .40

FRIENDS

44—American Friends' Board of Foreign Missions (1894)

Second National Bank Building, Richmond, Indiana.  
 Telephone: 1474. Cable: Fremi.

President.....Mr. George H. Moore  
 Vice President.....Mr. Charles M. Woodman  
 \*General Secretary.....Mr. Ross A. Hadley  
 Field Secretary.....Mr. B. Willis Beede  
 Honorary Secretary.....Mr. Charles E. Tebbets  
 Treasurer.....Mr. Edgar F. Hiatt  
 Periodical.....The American Friend  
 Editor.....Mr. Walter C. Woodward  
 Price .....\$2.00

Latin America  
 Mexico.

West Indies: Cuba, Jamaica.

The Non-Christian World

Africa: East Africa (British).

44a—Woman's Foreign Missionary Union of Friends in America (1887)

716 Ontario St., Oak Park, Illinois.

President.....Mrs. C. E. Vickers  
 \*Corresponding Secretary.....Mrs. Cecilia R. Kelly  
 Treasurer.....Miss Emma G. Randolph  
 Periodical.....Friends' Missionary Advocate  
 Editor.....Miss Lenora N. Hobbs, Bloomington, Ind.  
 Price .....\$ .50

NOTE.—This Society is auxiliary to the other Friends Missionary Societies also.

45—Board of Missions of the Friends' Church of California (1895)

1425 Bank Street, South Pasadena, California.

Superintendent.....Mr. Benjamin S. Coppock

Latin America

Central America: Guatemala, Honduras.

Also work in the United States.

\* The Secretary to whom general correspondence should be sent.

Directory

**46—Board of Foreign Missions of the Yearly Meeting of Friends for New England (1888)**

564 Forest Avenue, Portland, Maine.

Telephone: Portland 2020, 4287-M. Cable: Crosman, Portland, Maine.

Chairman.....Mr. George L. Crosman  
Periodical.....The American Friend  
Editor.....Mr. S. E. Nicholson  
Price ..... \$2.00  
The Non-Christian World  
Asia: Syria, *including Palestine*.

**47—Friends' Foreign Missionary Society of the Ohio Yearly Meeting (1890)**

176 West Oxford Street, Alliance, Ohio.

Telephone: Ohio State 3448.

Corresponding Secretary.....Miss Rachel Pim  
Periodical.....Friends' Oriental News  
Editor.....Miss Esther H. Butler  
Price ..... \$ .35  
The Non-Christian World  
Asia: China, India.

**48—Foreign Missionary Association of Friends of Philadelphia (1882)**

Cheltenham, Pennsylvania.

President.....Mr. Isaac Sharpless  
General Secretary.....Mrs. William H. Collins  
\*Corresponding Secretary.....Miss Mary M. Haines  
Recording Secretary.....Miss S. M. Longstreth  
Treasurer.....Miss Lydia W. Rhoads  
The Non-Christian World  
Asia: Japan.

**GERMAN EVANGELICAL**

**49—Foreign Mission Board of the German Evangelical Synod of North America (1865)**

1920 G Street, N. W., Washington, District of Columbia.

\*President and Secretary.....Rev. Paul A. Menzel  
Recording Secretary.....Rev. C. W. Locher  
Treasurer.....Rev. Tim Lehman  
Periodicals ..... Fliegende Missions-Blatter  
Deutscher Missions-Freund

The Non-Christian World  
Asia: India.

**HOLINESS**

**50—Burning Bush Mission (1909)**

Fountain Spring House, Waukesha, Wisconsin.

Telephone: 38. Cable: Harvey.

Secretary.....Mrs. E. L. Harvey  
Periodical.....The India Burning Bush (India)  
Editor.....Mr. J. S. Whipple  
Price.....Three Rupees (\$1.50 to U. S.)  
The Non-Christian World  
Asia: India.

\* The Secretary to whom general correspondence should be sent.

**51—Missionary Board of the Church of God**

Gospel Trumpet Company, Anderson, Indiana.  
Telephone: 6. Cable: Trumpet, Anderson.

Secretary.....Mr. J. W. Phelps  
Periodical.....Gospel Trumpet  
Editor.....Mr. F. G. Smith  
Price.....\$1.25

**Europe**

Denmark, Germany, Great Britain, Russia, Sweden, Switzerland.

**Latin America**

West Indies: Jamaica, Lesser Antilles.

Central America: Panama.

South America: British Guiana.

**The Non-Christian World**

Asia: China, India, Japan, Syria.

Africa: Northeast Africa (Egypt).

**52—Woman's General Missionary Society of the Churches of God (1890)**

Warrensburg, Illinois.

President.....Mrs. Mary B. Newcomer  
\*Corresponding Secretary.....Mrs. Anna P. S. Boyer  
Treasurer.....Mrs. Nora Phillips  
Periodical.....The Church Advocate  
The Non-Christian World

Asia: India.

NOTE.—This Society seems to be the active agent of the Board of Missions of the General Eldership of the Churches of God.

**53—Hephzibah Faith Missionary Association (1896)**

Tabor, Iowa.

President.....Rev. J. M. Zook  
Periodical.....Good Tidings  
Latin America

Mexico.

**The Non-Christian World**

Asia: India, Japan.

Africa: South Africa (Natal).

**54—Board of Foreign Missions of the International Apostolic Holiness Church (1897)**

1810 Young Street, Cincinnati, Ohio.

Telephone: Avon 1826.

\*Chairman.....Rev. George B. Kulp  
Treasurer.....Rev. M. G. Standley  
Periodical.....God's Revivalist and Missionary Advocate  
Editors.....Rev. M. G. Standley  
Mrs. M. G. Standley  
Mrs. M. W. Knoff

Price.....\$1.00

Periodical.....The Apostolic Missionary  
Editor.....Rev. S. S. Nelson

**Latin America**

West Indies: Lesser Antilles.

South America: British Guiana.

**The Non-Christian World**

Africa: South Africa (Cape of Good Hope Province, Natal, Swaziland).

\* The Secretary to whom general correspondence should be sent.

Directory

**55—Bureau of Missions of the National Association for the Promotion of Holiness (1910)**

739 South Leavitt Street, Chicago, Illinois.

Telephone: Seeley 4457. Cable: Beatrice.

Secretary.....Mrs. Beatrice C. Beezley

The Non-Christian World

Asia: China.

**56—Peniel Missionary Society (1895)**

227 South Main Street, Los Angeles, California.

Secretary.....Rev. T. P. Ferguson

Periodical.....Peniel Herald

Latin America

West Indies: Porto Rico.

South America: Bolivia.

The Non-Christian World

Asia: China, India.

Africa: Northeast Africa (Egypt).

Also work in the United States.

**57—Pentecost Bands of the World (1896)**

110 Virginia Avenue, Indianapolis, Indiana.

Missionary Secretary.....Miss Stella Bare

Periodical.....The Herald of Light

Latin America

West Indies: Jamaica.

The Non-Christian World

Asia: India, Japan.

Also work in the United States.

**58—General Missionary Board of the Pentecostal Church of the Nazarene (1897)**

2109 Troost Avenue, Kansas City, Missouri.

Telephone: Grand 281.

General Superintendent.....Rev. H. F. Reynolds, D.D.

\*Secretary and Treasurer.....Rev. E. G. Anderson

Periodical.....Other Sheep

Editor.....Rev. E. G. Anderson

Price.....\$ .25

Latin America

Mexico.

West Indies: Cuba.

Central America: Guatemala.

The Non-Christian World

Asia: China, India, Japan.

Africa: Cape Verde Islands, South Africa (Swaziland).

Also work in the United States.

**LUTHERAN**

**59—China Missionary Society of the Augustana Synod of the Evangelical Lutheran Church of North America (1902)**

1739 Eleventh Avenue, Moline, Illinois.

Chairman.....Rev. O. J. Johnson, D.D., St. Peter, Minn.

\*Corresponding Secretary.....Rev. Adolph Hult

Periodical.....Kina Missionaren

Editor.....Rev. A. F. Almer, New London, Minn.

Price.....\$ .25

The Non-Christian World

Asia: China.

\* The Secretary to whom general correspondence should be sent.

**60—Board of Missions of the Church of the Lutheran Brethren (1905)**

1201 Belmont Avenue, Grand Forks, North Dakota.  
 Secretary.....Rev. E. H. Gunhus  
 Periodical ..... Broderbaandet  
 The Non-Christian World  
 Asia: China.

**61—Danish Evangelical Lutheran Church in America (1872)**

Dwight, Illinois.  
 Secretary.....Rev. Aug. Faber  
 \*Foreign Secretary.....Rev. J. C. Aaberg  
 Periodicals.....Kirkelig Samler, Dannevirke, Ungdom,  
 Boernevennem.

**62—Mission Board of the United Danish Evangelical Lutheran Church in America (1892)**

R. F. D. No. 5, Audubon, Iowa.  
 President.....Rev. G. B. Christiansen  
 Periodical.....Dansk Luthersk Kirkeblad  
 The Non-Christian World  
 Asia: Japan.  
 Also work for Indians in the United States.

**63—Lutheran Board of Missions (Lutheran Free Church of U. S. A.) (1895)**

Augsburg Seminary, Minneapolis, Minnesota.  
 Cable: Missions, Minneapolis.  
 Telephone: Automatic 31752.  
 President.....Rev. Johan Mattson  
 \*Secretary.....Prof. Andreas Helland  
 Treasurer.....Mr. J. H. Blegen  
 Periodical ..... Folksbladet  
 The Non-Christian World  
 Asia: China.  
 Africa: Madagascar.

**64—Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in North America (1869)**

1716 Arch Street, Philadelphia, Pennsylvania.  
 Telephone: Collegeville 29. Cable: Drach.  
 President.....Rev. L. G. Abrahamson, D.D.  
 Vice President.....Rev. Prof. C. Theo. Benze, D.D.  
 \*General Secretary.....Rev. George Drach  
 Treasurer.....Mr. James M. Snyder  
 Periodical.....The Foreign Missionary  
 Editor.....Rev. George Drach  
 Price ..... \$ .25  
 The Non-Christian World  
 Asia: India, Japan.

**Woman's Missionary Society of the General Council of the Evangelical Lutheran Church in North America (1911)**

1016 Wayne Street, Erie, Pennsylvania  
 \*President.....Miss Zoe I. Hirt  
 Recording Secretary.....Miss Florence Beaver  
 Treasurer.....Miss Laura V. Keck  
 Periodical.....Lutheran Mission Worker  
 Editor..Mrs. F. A. Kahler, 998 Main St., Buffalo, New York  
 Price ..... \$ .35

\* The Secretary to whom general correspondence should be sent.

Directory

**65—Board of Missions for Porto Rico and Latin America of the General Council of the Evangelical Lutheran Church in North America (1898)**

576 Orchard Avenue, Bellevue, Pennsylvania.  
Telephone: 2006 J. Neville.

Secretary.....Rev. B. F. Hankey

Latin America

West Indies: Porto Rico.

**66—Board of Foreign Missions of the General Synod of the Evangelical Lutheran Church in the United States of America (1869)**

21 West Saratoga Street, Baltimore, Maryland.

President.....Rev. Ezra K. Bell, D.D.

\*Secretary and Treasurer.....Rev. L. B. Wolf, D.D.

Periodical.....Lutheran Church Work

Latin America

South America: British Guiana.

The Non-Christian World

Asia: India.

Africa: Western Africa (Liberia).

**66a—Woman's Home and Foreign Missionary Society of the General Synod of the Evangelical Lutheran Church in the United States of America (1879)**

Lutherville, Maryland.

President..Mrs. J. G. Traver, Hartwick Seminary, New York

First Vice President.....Mrs. Iva A. Baltzley, Ph.D.,  
Omaha, Nebraska

Corresponding Secretary.....Miss Mary Hay Morris

Recording Secretary.....Miss Margaret D. H. Lilly

\*Secretary.....Mrs. Helen C. Beagle

Treasurer.....Miss M. Margaret Miller

Periodical.....Lutheran Woman's Work

Editor.....Mrs. J. F. Seebach, Hollidaysburg, Pennsylvania

Price ..... \$ .50

**67—Inter-Synodical Evangelical Lutheran Orient Mission Society (1910)**

196 Berlin Street, Detroit, Michigan.

Telephone: Ridge 3425.

President.....Rev. N. J. Lohre

\*Secretary.....Rev. H. Mackensen

Treasurer.....Rev. L. H. Ziemer

Periodical.....The Kurdistan Missionary

Editor .....Rev. L. H. Ziemer

Price ..... \$ .25

The Non-Christian World

Asia: Persia.

\* The Secretary to whom general correspondence should be sent.

68—Evangelical Lutheran Synod of Iowa and Other States (1854)

Waverly, Iowa.  
Telephone: 377-Y.

President.....	Rev. F. Richter, D.D., Clinton, Iowa
Vice President.....	Rev. C. Proehl, Mandota, Illinois
*Secretary.....	Rev. Johs. Becker, Waverly, Iowa
Treasurer.....	Rev. J. Haeffner, Muscatine, Iowa
Periodical .....	Kirchenblatt
Editor.....	Rev. F. Richter, D.D., Clinton, Iowa
Price .....	\$1.00
Periodical .....	Die Missionsstunde
Editor .....	Rev. C. Taubert, Leola, South Dakota
Price .....	\$ .25

69—Board of Foreign Missions of the Evangelical Lutheran Synod of Missouri, Ohio and Other States (1893)

2243 South Jefferson Avenue, St. Louis, Missouri.  
Telephone: Victor 815R. Cable: Concordsem.

President and General Secretary..	Rev. Richard Kretzschmar
Periodical .....	Der Lutheraner
Editor.....	Prof. L. Fuerbringer, Concordia Seminary, St. Louis, Missouri
Price .....	\$1.00
Periodical .....	Lutheran Witness
Editor.....	Prof. Theo. Graebner, Concordia Seminary, St. Louis, Missouri
Price .....	\$1.00

The Non-Christian World  
Asia: China, India.

70—Board of China Mission of Hauges Norwegian Evangelical Lutheran Synod of America (1891)

Red Wing, Minnesota.

President.....	Rev. C. J. Eastvold
*Secretary.....	Rev. C. C. Halter
Treasurer.....	Rev. A. O. Oppegaard
Periodical .....	Budbaererens

The Non-Christian World  
Asia: China.

NOTE.—This Society is now merged into the Board of Foreign Missions of the Norwegian Lutheran Church of America.

\* The Secretary to whom general correspondence should be sent.

# Directory

## 71—Synod for the Norwegian Evangelical Lutheran Church in America (Foreign Mission Board) (1853)

4530 Monticello Avenue, Chicago, Illinois.  
Telephone: Irving 1797. Cable: Birkelund, Chicago.

Chairman.....Rev. J. R. Birkelund, M.D.  
Periodical .....Evangelisk-Luthersk Kirketidende  
Editor.....Rev. R. Malmin  
Price .....\$1.00  
Periodical .....The Lutheran Herald  
Editor.....Rev. G. T. Lee  
Price .....\$1.00  
The Non-Christian World  
Asia: China.

Also work in the United States, including Alaska.

NOTE.—This Society also partly supported the "Schreuder Mission," in Natal and Zululand. It is now merged into the Board of Foreign Missions of the Norwegian Lutheran Church of America.

## 72—United Norwegian Evangelical Lutheran Church of America (1890)

425 Fourth Street, S., Minneapolis, Minnesota.  
Cable: Avictor.

President.....Rt. Rev. T. H. Dahl, D.D.  
\*Secretary.....Rev. M. Saeterlie  
Treasurer.....Rev. Lars Lund  
Periodical.....The United Lutheran  
Editor.....Rev. Th. Eggen  
Price .....\$1.25  
Periodical.....Lutheraneren  
Editor.....Rev. O. Lysness  
Price .....\$1.00  
The Non-Christian World  
Asia: China.  
Africa: Madagascar.

NOTE.—This Society is now merged into the Board of Foreign Missions of the Norwegian Lutheran Church of America.

## Board of Foreign Missions of the Norwegian Lutheran Church of America (1917)

425 South 4th Street, Minneapolis, Minnesota.  
Cable: Madakina.

Chairman.....Rev. J. R. Birkelund, M.D.  
Vice Chairman.....Rev. J. N. Sandven  
\*Mission Secretary.....Rev. M. Saeterlie  
Recording Secretary.....Prof. M. J. Stolee  
Treasurer.....Rev. Peter Taugjerd  
The Non-Christian World  
Asia: China.

Africa: Madagascar, South Africa (Natal).

Also work in Alaska and among the Chippewa Indians.

NOTE.—This Society is a consolidation of the following three organizations: United Norwegian Evangelical Lutheran Church of America, Board of China Mission of Hauges Norwegian Evangelical Lutheran Synod of America, Foreign Mission Board of the Synod for the Norwegian Evangelical Church.

\* The Secretary to whom general correspondence should be sent.



**73—Board of Foreign Missions, Evangelical Lutheran Joint Synod of Ohio and Other States (1818)**

306 Germania Street, Columbus, Ohio.

Secretary.....Rev. J. H. Schneider  
Periodicals.....Kirchenzeitung, The Lutheran Standard

NOTE.—Funds raised for Foreign Missions are sent to support workers in India.

**74—Board of Foreign Missions of the United Synod of the Evangelical Lutheran Church in the South (1892)**

P. O. Box 87, Columbia, South Carolina.

Telephone: 3260-J. Cable: Brown, Columbia, S. C.

President.....Rev. M. J. Epting, D.D.  
\*General Secretary.....Rev. C. L. Brown, D.D.  
Recording Secretary.....Rev. W. C. Schaeffer, Jr.  
Treasurer.....Mr. John A. Cline  
Periodical.....Lutheran Church Visitor  
Editor.....Rev. J. W. Horine, D.D.  
Price .....\$1.50  
Periodical .....Tidings  
Editor.....Mrs. E. C. Cronk  
Price .....\$ .35  
The Non-Christian World  
Asia: Japan.

**Woman's Missionary Conference of the United Synod of the Evangelical Lutheran Church in the South (1904)**

Marion, Virginia.

President....Mrs. M. O. J. Kreps, Columbia, South Carolina

\*Corresponding and Statistical Secretary.....  
Mrs. E. H. Copenhaver

Treasurer.....Mrs. J. L. Kiser, Hickory, North Carolina

Periodical.....Lutheran Church Visitor

Editor.....Mrs. M. O. J. Kreps,

Woman's Missionary Department

Price .....\$1.50

Periodical .....Tidings

Editor .....Mrs. E. C. Cronk

Price .....\$ .35

**75—Pan-Lutheran Missionary Society for Latin America (1913)**

1511 Arch Street, Philadelphia, Pennsylvania

Telephone: Locust 2817.

Corresponding Secretary.....Rev. S. D. Daugherty, D.D.  
Latin America

South America: Argentine Republic.

**76—American Committee of the Santal Mission (1891)**

Augsburg Seminary, Minneapolis, Minnesota.

Telephone: Tri-State 31752 and 53246. Cable: Santal.

Secretary.....Prof. J. H. Blegen

Periodical .....Santalmissonaeren

Editor.....Prof. J. H. Blegen

Price .....\$ .50

The Non-Christian World

Asia: India.

\* The Secretary to whom general correspondence should be sent.

Directory

**77—Swedish Evangelical Free Church of the United States of North America (1895)**

1407 Seventh Street, South, Minneapolis, Minnesota.

Secretary.....Rev. E. A. Halleen

The Non-Christian World

Asia: China.

**MENNONITE**

**78—Congo Inland Mission (1916)**

Meadows, Illinois.

Cable: C. I. M.

Secretary.....Rev. D. N. Claudon

Periodical .....Zion's Call

Editor.....Mr. Ben Rupp

Price .....\$ .75

The Non-Christian World

Africa: Southwest Africa (Belgian Congo)

**79—Mennonite Board of Missions and Charities (1899)**

Freeport, Illinois.

President.....Rev. C. Z. Yoder

\*Secretary.....Bishop J. S. Shoemaker

Treasurer and Financial Agent.....Mr. G. L. Bender

Field Worker.....Bishop S. E. Allgyer

Periodical .....The Gospel Herald

Editor.....Mr. Daniel Kauffman

Price .....\$1.25

Periodical .....Christian Monitor

Editor.....Mr. H. Frank Reist

Price .....\$1.00

Latin America

Argentine Republic.

The Non-Christian World

Asia: India.

Also work in the United States.

**80—Foreign Missions of the Conference of the Mennonite Brethren Church of North America (1900)**

Mountain Lake, Minnesota.

Secretary.....Rev. N. N. Hiebert

Periodical .....Zions-Bote

Editor.....Rev. A. L. Schellenberg

Price .....\$1.00

The Non-Christian World

Asia: China, India.

Also work in the United States.

**81—China Mennonite Mission Society (1913)**

Hillsboro, Kansas.

Telephone: 218.

President.....Rev. John J. Friesen

\*Secretary.....Rev. D. E. Harder

Periodical .....Wahrheitsfreund

Editor.....Mr. D. M. Hofer

Price .....\$1.00

The Non-Christian World

Asia: China.

\* The Secretary to whom general correspondence should be sent.

82—Board of Foreign Missions of the General Conference of the  
Mennonites of North America (1880)

Goessel, Kansas.

President.....	Rev. J. W. Kliewer
*Secretary.....	Rev. P. H. Richert
Treasurer.....	Rev. Gustav Harder
Periodicals.....	The Mennonite, Bundesbote
The Non-Christian World	

Asia: China, India.

Also work among the North American Indians.

83—Board of Foreign Missions of the Pennsylvania Conference of the Mennonite Brethren in Christ (1883)

819 Gordon Street, Allentown, Pennsylvania.

Secretary.....	Rev. C. H. Brunner
Periodical.....	The Eastern Gospel Banner (Weekly)
Editor.....	Rev. C. H. Brunner
Price .....	\$1.50

## 84—United Orphanage and Mission Society

727 Wolf Avenue, Elkhart, Indiana.

Secretary.....Rev. A. B. Yoder  
The Non-Christian World

Asia: The Turkish Empire, *excepting* Syria

## METHODIST

85—Home and Foreign Missionary Department of the African Methodist Episcopal Church (1844)

61 Bible House, New York City.

Telephone: Stuyvesant 5067. Cable: Amechurch,  
New York.

President.....Bishop J. Albert Johnson, D.D.

\*Corresponding Secretary and Treasurer..... Rev. James W. Rankin, D.D.

Periodical.....Voice of Missions

Editor.....Rev. James W. Rankin

Price .....	\$1.00
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Latin America  
West Indies, Bahamas, Islands, Haiti, Jamaica, Cuba, D. R.

West Indies: Bahama Islands, Haiti, Jamaica, Santo Domingo

South America: British Guiana Dutch Guiana French

South America: British Guiana, Dutch Guiana, French Guiana

Guiana.  
The Non-Christian World

Africa: South Africa (Cape of Good Hope Province, Natal)

Africa: South Africa (Cape of Good Hope Province, Natal, Orange Free State, Transvaal). Southern Central

Orange Free State, Transvaal), Southern Central Africa (Rhodesia), West Africa (Liberia, Sierra

Africa (Rhodesia), West Africa (Liberia, Sierra Leone).

Also work in the United States.

85a—Woman's Home and Foreign Missionary Society of the African Methodist Episcopal Church (1892)

157 Spring Street, Charleston, South Carolina.

President.....Mrs. S. G. Simmons

\*Secretary.....Mrs. S. J. Channel

Periodical.....The Women's Missionary Recorder

\* The Secretary to whom general correspondence should be sent.

Directory

**85b—Woman's Parent Mite Missionary Society of the African Methodist Episcopal Church (1874)**

Holmesburg, Pennsylvania.

President.....Mrs. Mary F. Handy  
\*Secretary.....Mrs. M. S. C. Beckett  
Treasurer.....Mrs. B. K. Hurst  
Periodical.....The Women's Missionary Recorder

**86—Board of Foreign Missions of the Methodist Episcopal Church (1819)**

150 Fifth Avenue, New York City.

Telephone: 2130 Chelsea.

President.....Bishop Luther B. Wilson  
Corresponding Secretaries.....S. Earl Taylor, LL.D.

\*Rev. Frank Mason North, D.D.

Editorial Secretary.....Rev. George Heber Jones, D.D.

Candidate Secretary.....Rev. T. S. Donohugh

Treasurer.....Rev. George M. Fowles, D.D.

**Europe**

Austria-Hungary, Bulgaria, Denmark, France, Germany,  
Italy, Portugal, Russia, Sweden, Switzerland.

**Latin America**

Mexico.

Central America: Panama.

South America: Argentine Republic, Bolivia, Chile, Paraguay, Peru, Uruguay.

**The Non-Christian World**

Asia: British Malaysia, China, Chosen (Korea), India, Japan.

Africa: East Africa (Portuguese East Africa), Madeira Islands, Northwest Africa (Algeria, Tunis), Southern Central Africa (Rhodesia), Southwest Africa (Angola, Belgian Congo), Western Africa (Liberia).

Oceania: Dutch East Indies, Philippine Islands.

**86a—Woman's Foreign Missionary Society of the Methodist Episcopal Church (1869)**

150 Fifth Avenue, New York City.

Telephone: Chelsea 3330. Cable: Formis.

President.....Mrs. William Fraser McDowell  
\*Secretary.....Miss Amy G. Lewis

Treasurer.....Miss Florence Hooper

Periodical.....Woman's Missionary Friend

Editor.....Miss Elizabeth C. Northup

Price .....\$ .50

**Europe**

Bulgaria, Italy.

**Latin America**

Mexico.

South America: Argentine Republic, Peru, Uruguay.

**The Non-Christian World**

Asia: British Malaysia, China, Chosen (Korea), India, Japan.

Africa: Northwest Africa (Algeria, Tunis), Southern Central Africa (Rhodesia), Southwest Africa (Angola, Belgian Congo).

Oceania: Dutch East Indies, Philippine Islands.

\* The Secretary to whom general correspondence should be sent.

87—Board of Home Missions and Church Extension of the Methodist Episcopal Church (1819)

17th and Arch Streets, Philadelphia, Pennsylvania.

Corresponding Secretary.....Rev. D. D. Forsyth, D.D.  
Periodical .....Quarterly Bulletin

Latin America

West Indies: Porto Rico.

Also work in the United States.

88—Woman's Home Missionary Society of the Methodist Episcopal Church (1880)

150 Fifth Avenue, New York City.

President.....Mrs. Wilbur P. Thirkield  
\*Corresponding Secretary.....Mrs May Leonard Woodruff  
Recording Secretary.....Mrs. D. D. Thompson  
Treasurer.....Mrs. H. C. Jennings  
Periodical.....Woman's Home Missions  
Editor.....Mrs. Levi Gilbert  
Price .....\$ .50

Latin America

West Indies: Porto Rico.

Also work in the United States.

89—Board of Missions of the Methodist Episcopal Church, South (1846)

810 Broadway, Nashville, Tennessee.

President.....Mr. John R. Pepper  
Vice President.....Bishop W. R. Lambuth  
\*General Secretary.....Rev. W. W. Pinson, D.D.  
Secretary Foreign Department....Rev. E. H. Rawlings, D.D.  
Home Mission Secretaries.....Rev. J. M. Moore, D.D.  
.....Mrs. R. W. MacDonell  
Educational Secretaries.....Rev. C. G. Hounshell  
.....Mrs. Hume R. Steele  
Treasurer.....Mr. J. D. Hamilton  
Assistant Treasurer.....Mrs. F. H. E. Ross  
Periodical.....The Missionary Voice  
Editor .....Mr. Robert B. Eleazer  
Price .....\$ .50

Latin America

Mexico.

West Indies: Cuba.

South America: Brazil.

The Non-Christian World

Asia: China, Chosen (Korea), Japan.

Africa: Southwest Africa (Belgian Congo).

Also work in the United States.

\* The Secretary to whom general correspondence should be sent.

Directory

**Woman's Missionary Council of the Methodist Episcopal Church,  
South (1846)**

810 Broadway, Nashville, Tennessee.

President.....	Miss Belle H. Bennett
*Acting Secretary.....	Miss Esther Case
Treasurer.....	Mrs. F. H. E. Ross
Periodical.....	The Missionary Voice
Editors.....	Mr. R. B. Eleazer, Mrs. E. B. Chappell
Price .....	\$ .50
Periodical.....	The Young Christian Worker
Editor.....	Miss Sara Estelle Haskin
Price .....	\$ .25

**90—Missionary Society of the African Methodist Episcopal Zion  
Church (1892)**

1231 Cornell Avenue, Indianapolis, Indiana.

Corresponding Secretary.....	Rev. J. W. Wood, D.D.
Periodical.....	The Missionary Seer
Editor .....	Rev. J. W. Wood, D.D.
Price .....	\$ .50

**Latin America**

West Indies: Bahama Islands, Santo Domingo.

South America: British Guiana.

**The Non-Christian World**

Africa: Southwest Africa (French Congo), Western Africa  
(Gold Coast, Liberia, Sierra Leone).

Also work in the United States.

**90a—Woman's Home and Foreign Missionary Society of the African  
Methodist Episcopal Zion Church**

624 South 16th Street, Philadelphia, Pennsylvania.

Secretary.....	Mrs. Annie A. Blackwell
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**91—General Missionary Board of the Free Methodist Church of  
North America (1882)**

1132 Washington Boulevard, Chicago, Illinois.

Telephone: Monroe 2942. Cable: Tidings, Chicago.

President.....	Bishop Walter A. Sellew
*Secretary.....	Rev. John S. MacGeary
Field Secretary.....	Rev. F. L. Baker
Treasurer.....	Rev. George W. Saunders
Periodical.....	The Free Methodist
Editor.....	Rev. J. T. Logan
Price .....	\$1.50
Periodical.....	Missionary Tidings
Editor.....	Miss Adella P. Carpenter
Price .....	\$ .50

**Latin America**

West Indies: Santo Domingo.

Central America: Panama (Canal Zone).

**The Non-Christian World**

Asia: China, India, Japan.

Africa: East Africa (Portuguese), South Africa (Cape of  
Good Hope Province, Natal, Transvaal).

Also work in the United States.

\* The Secretary to whom general correspondence should be sent.

**91a—Woman's Foreign Missionary Society of the Free Methodist Church of North America (1882)**

Oneida, New York.

President.....Mrs. Mary L. Coleman  
 \*Corresponding Secretary.....Mrs. C. T. Bolles  
 Treasurer.....Mrs. Lillian C. Jensen  
 Periodical.....Missionary Tidings

**92—American Auxiliary of the Primitive Methodist Foreign Missionary Society (1896)**

33 North Market Street, Mount Carmel, Pennsylvania.

Secretary.....Rev. James Iley  
 Periodical.....The Herald  
 Editor.....Rev. S. Horton  
 Price.....Free to contributors

The Non-Christian World

Africa: South Africa (Cape of Good Hope Province,  
 Orange Free State, Transvaal), Southern Central  
 Africa (Rhodesia), Southwest Africa (Rio Muni),  
 Western Africa (Nigeria).

NOTE.—This is auxiliary to the Primitive Methodist Foreign Missionary Society of England. The fields given are those of the parent Society.

**93—Board of Foreign Missions of the Methodist Protestant Church (1834)**

316 North Charles Street, Baltimore, Maryland.

President.....Rev. F. W. Varney, D.D.  
 \*Corresponding Secretary.....Rev. Fred C. Klein  
 Recording Secretary.....Rev. J. C. Broomfield, D.D.  
 General Treasurer.....Rev. C. H. Beck, D.D.  
 The Non-Christian World  
 Asia: India, Japan.

**94—Woman's Foreign Missionary Society of the Methodist Protestant Church (1879)**

Catonsville, Maryland.

President.....Mrs. E. C. Chandler  
 \*Recording Secretary.....Mrs. Henry Hupfield  
 Corresponding Secretary.....Mrs. D. S. Stephens  
 Treasurer.....Mrs. L. K. East  
 Periodical.....The Woman's Missionary Record  
 Editor .. Mrs. J. F. McCulloch, Greensboro, North Carolina  
 Price ..... \$ .50  
 The Non-Christian World  
 Asia: China, Japan.

**95—Directors of the Methodist Publishing House in China**

810 Broadway, Nashville, Tennessee.

Chairman of the Board of Directors..Rev. W. I. Haven, D.D.  
 \*Secretary of the Board of Directors..Rev. George Morgan, D.D.

NOTE.—This Society represents the publishing interests in China of the Board of Foreign Missions of the Methodist Episcopal Church and of the Publishing House of the Methodist Episcopal Church, South.

\* The Secretary to whom general correspondence should be sent.

Directory

96—Missionary Society of the Wesleyan Methodist Connection of America (1889)

Sheridan, Indiana.

President.....Mr. E. G. Detritch  
\*Secretary.....Rev. Eber Teter  
Treasurer.....Mr. J. S. Willet  
Periodical.....Wesleyan Methodist  
The Non-Christian World  
Asia: India.  
Africa: Western Africa (Sierra Leone).  
Also work in the United States and Canada.

Women's Home and Foreign Missionary Society of the Wesleyan Methodist Church

Houghton, New York.

\*President.....Mrs. Francene A. McMillan  
Corresponding Secretary.....Mrs. Carrie L. Graves  
Treasurer.....Mrs. Clara Wilson

MORAVIAN

97—Mission Board of the Evangelical Church of the Brethren (The Moravian Church) (1732) (International)

20 Church Street, Bethlehem, Pennsylvania.

\*Secretary.....Rev. Paul de Schweinitz, D.D.

Society of the United Brethren for Propagating the Gospel Among the Heathen (1745)

20 Church Street, Bethlehem, Pennsylvania.

Telephone: Bell 831.

President.....Bishop C. L. Moench, D.D.  
\*Vice President and Treasurer..Rev. Paul de Schweinitz, D.D.  
Secretary.....Rev. John S. Romig, D.D.  
Periodical.....The Moravian  
Editor.....Rev. Chas. D. Kreider  
Price .....\$1.50

Latin America

West Indies: Haiti, Jamaica, Lesser Antilles, Santo Domingo.

Central America: Nicaragua.

NOTE.—The above are the fields in which the American Moravians are particularly interested. They contribute also to the support of all the work of the Church throughout the world.

PRESBYTERIAN

98—Missionary Society of the Calvinistic Methodist Church in the United States of America

622 Howard Place, Madison, Wisconsin.

\*Secretary.....Rev. Edw. Roberts  
Treasurer.....Rev. E. J. Jones, D.D.  
The Non-Christian World  
Asia: India.

The Secretary to whom general correspondence should be sent.



**99—Associate Presbyterian Church (1882)**

210 South Second Street, Albia, Iowa.  
Telephone: 376.

Secretary.....Rev. A. M. Malcolm  
Periodical.....Associate Presbyterian Magazine  
Editor.....Rev. D. J. Masson, Washington, Iowa  
Price .....\$2.00

**100—Board of Foreign Missions of the Associate Reformed Presbyterian Church (1873)**

Due West, South Carolina.

President.....Rev. F. Y. Pressly, D.D.  
\*Secretary.....Rev. G. G. Parkinson, D.D.  
Periodical.....The Associate Reformed Presbyterian

Latin America  
Mexico.

The Non-Christian World  
Asia: India.

**101—Board of Foreign Missions of the Synod of the Reformed Presbyterian Church in North America (Covenant) (1856)**

2517 North Franklin Street, Philadelphia, Penna.  
Telephone: Diamond 5527-W. Cable: Metheny, Philadelphia.

President.....Mr. Henry O'Neil  
Vice President.....Rev. J. C. McFeeters, D.D.  
Treasurer.....Mr. Joseph M. Steele  
\*Corresponding Secretary.....Rev. Findley M. Wilson, D.D.  
Recording Secretary.....Rev. F. M. Foster, Ph.D.  
Transportation Agent.....Mr. Wm. G. Carson  
Periodical.....Olive Trees  
Editors.....Rev. Robert Andrew Blair, M.A.  
Rev. McLeod Milligan Pearce, D.D.  
Price .....\$1.00

The Non-Christian World

Asia: China, Cyprus, Syria, *including Palestine*; Turkish Empire, *excepting Syria*.

**102—Woman's Board of Missions of the Cumberland Presbyterian Church (1880)**

Hartmetz Building, Evansville, Indiana.  
Telephone: 1415.

President.....Mrs. Johnie Massey Clay  
\*Secretary and Treasurer.....Mrs. Mary M. Graf  
Periodical.....Cumberland Presbyterian (Weekly)  
Price .....\$1.25  
Periodical.....Cumberland Presbyterian Banner (Weekly)  
Price .....\$1.50  
The Non-Christian World  
Asia: China.

(Mrs. Walter Crawford edits a Woman's Missionary Board Department in each of these church periodicals.)

\*The Secretary to whom general correspondence should be sent.

# Directory

## 103—Board of Foreign Missions of the Presbyterian Church in the United States of America (1837)

156 Fifth Avenue, New York.

Telephone: Chelsea 9950. Cable: Inculcate N. Y.

President.....	Rev. George Alexander, D.D.
Secretaries.....	Robert E. Speer, D.D. Rev. Arthur J. Brown, D.D. Rev. A. W. Halsey, D.D. *Rev. Stanley White, D.D.
Assistant Secretaries.....	Rev. Wm. P. Schell Rev. George T. Scott Rev. Orville Reed, Ph.D.
District Secretaries.....	Rev. Chas. E. Bradt, D.D. Rev. Ernest F. Hall Mr. J. M. Patterson
Honorary Educational Secretary.....	T. H. P. Sailer, Ph.D.
Educational Secretary.....	Mr. B. C. Millikin
Sunday School Secretary .....	Rev. George H. Trull
Treasurer.....	Mr. Dwight H. Day
Assistant Treasurer.....	Mr. Russell Carter
Periodical.....	The Assembly Herald
Editor.....	Rev. A. W. Halsey, D.D.
Price .....	\$ .50
Periodical.....	All the World
Editor.....	Rev. A. W. Halsey, D.D.
Price.....	Free to contributors

### Latin America

Mexico

Central America: Guatemala.

South America: Brazil, Chile, Colombia, Venezuela.

### The Non-Christian World

Asia: China, Chosen (Korea), India, Japan, Persia, Siam,  
Syria, *including Palestine*

Africa: Southwest Africa (Kamerun, Rio Muni).

Oceania: Philippine Islands.

## 103a—Woman's Board of Foreign Missions of the Presbyterian Church, New York (1870)

156 Fifth Avenue, New York City.

*President.....	Miss Alice M. Davison
Recording Secretary.....	Miss M. L. Blakeman
Treasurer.....	Mrs. James A. Webb, Jr.
Periodical.....	Woman's Work
Editor.....	Mrs. Henry R. Elliott
Price .....	\$ .50

## 103b—Woman's Occidental Board of Foreign Missions of the Presbyterian Church, U. S. A. (1873)

35 Santa Ana Ave., San Francisco, Cal.

Telephone: Douglas 1527.

President.....	Mrs. H. B. Pinney
Recording Secretary.....	Miss Jennie Partridge
*Corresponding Secretary.....	Mrs. G. A. Kennedy
Treasurer.....	Mrs. E. G. Denniston
Periodical.....	Woman's Work

\* The Secretary to whom general correspondence should be sent.

**103c—Woman's Foreign Missionary Society of the Presbyterian Church (1870)**

501 Witherspoon Building, Philadelphia, Pennsylvania.  
Telephone: Walnut 1720.

\*President.....Mrs. John Harvey Lee  
Recording Secretary.....Miss Evelina Grieves  
Treasurer.....Miss Anna Vlachos  
Periodical.....Woman's Work  
Editor.....Mrs. Henry R. Elliott  
Price .....\$ .50

**103d—Woman's Presbyterian Board of Foreign Missions of the Southwest (1877)**

816 Olive Street, St. Louis, Missouri.

President.....Mrs. W. H. Bissland  
\*Recording Secretary.....Mrs. H. S. Brookes  
Treasurer.....Mrs. B. F. Edwards  
Periodical.....Woman's Work  
Editor.....Mrs. C. R. Hopkins  
Price .....\$ .50

**103e—Woman's North Pacific Presbyterian Board of Missions (1888)**

454 Alder Street, Portland, Oregon.

President.....Mrs. John W. Goss  
\*Recording Secretary.....Mrs. B. A. Thaxter  
Treasurer.....Mrs. C. M. Barbee  
Periodical.....Woman's Work

**103f—Woman's Presbyterian Board of Missions of the Northwest (1870)**

17 North State Street, Chicago, Illinois.

Telephone: Central 8632.

President.....Mrs. Oliver R. Williamson  
\*Corresponding Secretary.....Mrs. A. V. Powell  
Treasurer.....Mrs. T. E. D. Bradley  
Periodical.....Woman's Work  
Editor.....Mrs. Henry R. Elliott  
Price .....\$ .50

**104—Board of Home Missions of the Presbyterian Church in the United States of America (1802)**

156 Fifth Avenue, New York City.

Telephone: Chelsea 9930. Cable: Olintreas, New York.

General Secretary.....Rev. John A. Marquis, D.D.  
Secretaries.....Rev. John Dixon, D.D.

\*Mr. Joseph Ernest McAfee  
Rev. Baxter P. Fullerton, D.D.

Periodical.....The Assembly Herald  
Manager.....Mr. Horace P. Camden, 1328 Chestnut St.,  
Philadelphia, Pennsylvania

Price .....\$ .50

Latin America

West Indies: Cuba, Porto Rico.

Also work in the United States.

• The Secretary to whom general correspondence should be sent.

Directory

105—Woman's Board of Home Missions of the Presbyterian Church in the United States of America (1878)

156 Fifth Avenue, New York City.

Telephone: Chelsea 9838. Cable: Mallaben.

\*President .....Mrs. F. S. Bennett  
Assistant Secretary.....Miss Mabel M. Sheibley  
Treasurer.....Miss Edna R. Voss  
Periodical.....The Home Mission Monthly  
Editor.....Miss Theodora Finks  
Price .....\$ .50

Latin America

West Indies: Cuba, Porto Rico.

Also work in the United States.

106—Board of Foreign Missions of the Reformed Presbyterian Church in North America (General Synod)

Cedarville, Ohio.

President.....Rev. Wm. H. Gailey  
\*Corresponding Secretary.....Rev. James L. Chesnut, D.D.  
Treasurer.....Mr. Nathan R. Park

107—Executive Committee of Foreign Missions of the Presbyterian Church in the United States (South) (1861)

P. O. Box 158, Nashville, Tennessee.

Chairman.....Rev. James I. Vance, D.D.  
\*Executive Secretary.....Rev. Egbert W. Smith, D.D.  
Foreign Corresponding Secretary..Rev. S. H. Chester, D.D.  
Field Secretary.....Rev. H. F. Williams, D.D.  
Educational Secretary.....Rev. John I. Armstrong  
Treasurer .....Mr. Edwin F. Willis  
Periodical.....The Missionary Survey  
Editor .....Dr. S. H. Chester, D.D.  
Price .....\$ .75

Latin America

Mexico.

West Indies: Cuba.

South America: Brazil.

The Non-Christian World

Asia: China, Chosen (Korea), Japan.

Africa: Southwest Africa (Belgian Congo).

107a—Woman's Auxiliary of the Presbyterian Church in the United States (South) (1912)

812½ Peachtree Street, Atlanta, Georgia.

Telephone: Hemlock 1403.

\*Superintendent.....Mrs. W. C. Winsborough  
Periodical.....The Missionary Survey  
Editor....Mr. Wade C. Smith, 6 N. 6th St., Richmond, Va.

\* The Secretary to whom general correspondence should be sent.

**108—Board of Foreign Missions of the United Presbyterian Church of North America (1850)**

200 North 15th Street, Philadelphia, Pennsylvania.  
Telephone: Spruce 4197. Cable: Evangelism, Philadelphia.

President.....Rev. M. G. Kyle, D.D., LL.D.  
\*Corresponding Secretary.....Rev. W. B. Anderson, D.D.  
Associate Secretary.....Mr. James K. Quay  
Honorary Corresponding Secretary.....Rev. Chas. R. Watson, D.D.  
Recording Secretary.....Rev. C. S. Cleland, D.D.  
Treasurer.....Mr. Robert L. Latimer

The Non-Christian World

Asia: India.

Africa: Northeast Africa (Anglo-Egyptian Sudan, Egypt).

**108a—Women's General Missionary Society of the United Presbyterian Church of North America (1883)**

2006 Wendover Street, Pittsburgh, Pennsylvania.  
Telephone: Schenly 4198. Cable: Opus.

President.....Mrs. Samuel Yourd  
Recording Secretary.....Mrs. J. H. Maxwell  
\*Foreign Secretary.....Mrs. H. C. Campbell  
Treasurer.....Mrs. J. B. Hill  
Periodical.....Women's Missionary Magazine  
Editor.....Mrs. George Moore, Xenia, Ohio  
Price.....\$1.00  
Periodical.....Junior's Missionary Magazine  
Editor.....Miss Carrie M. Reed  
Price.....\$ .25

**REFORMED**

**109—Board of Foreign Missions of the Reformed Church in America (Dutch) (1832)**

25 East 22nd Street, New York City.

Telephone: Gramercy 589. Cable: Synodical, New York.

President.....Rev. Henry E. Cobb, D.D.  
Recording Secretary.....Rev. J. H. Whitehead  
\*Foreign Secretary.....Rev. Wm. I. Chamberlain, Ph.D.  
Home Secretary.....Rev. L. J. Shafer  
Treasurer.....Mr. Howell S. Bennet  
Periodical.....The Mission Field  
Editor.....Mr. W. T. Demarest  
Price.....\$ .50

The Non-Christian World

Asia: China, India, Japan, Turkish Empire, *excepting* Syria.

\* The Secretary to whom general correspondence should be sent.

Directory

**109a—Woman's Board of Foreign Missions of the Reformed Church in America (Dutch) (1875)**

25 East 22nd Street, New York City.

Telephone: Gramercy 4108. Cable: Synodical.

President.....Mrs. F. A. Baldwin  
\*Corresponding Secretary.....Miss O. H. Lawrence  
Treasurer.....Miss Gertrude Dodd

**110—Board of Foreign Missions of the Reformed Church in the United States (1838)**

Fifteenth and Race Streets, Philadelphia, Penna.

Telephone: Bell Spruce 1216. Cable: Allenbarth.

President.....Rev. James I. Good, D.D., LL.D.  
Vice President.....Hon. Horace Ankeny  
\*Secretary.....Rev. Allen R. Bartholomew, D.D.  
Treasurer.....Rev. Albert S. Bromer  
Treasurer Emeritus.....Joseph L. Lemberger, Ph.M.  
Periodical.....The Outlook of Missions  
Price .....\$ .50

The Non-Christian World

Asia: China, Japan.

**110a—Woman's Missionary Society of the General Synod of the Reformed Church in the United States (1887)**

14 Clinton Avenue, Tiffin, Ohio.

Telephone: 1061R.

President.....Mrs. W. R. Harris  
\*Corresponding Secretary.....Mrs. B. B. Krammes  
Treasurer.....Mrs. Lewis L. Anewalt  
Periodical.....The Outlook of Missions  
Editor.....Mrs. Edward F. Evemeyer, 29 N. Third St.,  
Easton, Pennsylvania

Price .....\$ .50

**American Committee of the Nyasaland Mission of the Dutch Reformed Church of South Africa (1916)**

163 Institute Place, Chicago, Illinois.

Secretary.....Mr. Norman H. Camp

**UNITED BRETHREN**

**111—Domestic, Frontier and Foreign Missionary Society of the United Brethren in Christ (1853)**

Huntington, Indiana.

Telephone: 715.

Corresponding Secretary.....Rev. J. Howe  
Periodical.....The Missionary Monthly  
Editors.....Rev. J. Howe, Mrs. F. A. Loew  
Price .....\$ .50

The Non-Christian World

Africa: Western Africa (Sierra Leone).

Also work in the United States.

**111a—Woman's Missionary Association of the United Brethren (1875)**

Ubee P. O., Huntington, Indiana.

President.....Mrs. M. M. Titus  
\*Corresponding Secretary.....Mrs. F. A. Loew  
Recording Secretary.....Mrs. Ida Sellers  
Treasurer .....Mrs. Effie Kanage

\* The Secretary to whom general correspondence should be sent.

**112—Foreign Missionary Society of the United Brethren in Christ (1853)**

404 Otterbein Press Building, Dayton, Ohio.

Telephone: Bell Main 1800. Cable: Forward Dayton.

President.....Bishop W. M. Bell, D.D., 1450 Fairmont St.,  
Washington, District of Columbia

\*General Secretary.....Rev. S. S. Hough, D.D.

Recording Secretary.....Mr. G. A. Lambert, Anderson, Ind.  
Treasurer.....Mr. L. O. Miller

Latin America

West Indies: Porto Rico.

The Non-Christian World

Asia: China, Japan.

Africa: Western Africa (Sierra Leone).

Oceania: Philippine Islands

**112a—Woman's Missionary Association of the United Brethren in Christ (1875)**

Otterbein Press Building, Dayton, Ohio

President.....Mrs. L. R. Harford

\*General Secretary and Treasurer.....Mrs. Alva Kauffman

Recording Secretary.....Mrs. W. O. Fries

Periodical.....The Evangel

Editor.....Miss Vera B. Blinn

Price ..... \$ .50

**UNIVERSALIST**

**113—Universalist General Convention (1890)**

12 National City Bank, Utica, New York.

Secretary.....Rev. W. H. Skeels

Periodical.....The Universalist Leader

Editor.....Rev. F. A. Bisbee, D.D.

Price ..... \$2.00

The Non-Christian World.

Asia: Japan.

Also work in the United States.

**113a—Women's National Missionary Association of the Universalist Church (1869)**

359 Boylston Street, Boston, Massachusetts.

Telephone: Back Bay 4036.

President.....Mrs. Marietta B. Wilkins, 52 Essex St.,  
Salem, Massachusetts

Recording Secretary..Mrs. Ethel M. Allen, 185 W. 9th Ave.,  
Columbus, Ohio

\*Corresponding Secretary.....Mrs. Marian W. Lobdell,  
Middleport, New York

Periodical.....The Women's Missionary Bulletin

Editor.....Mrs. M. B. Wilkins

Price ..... \$ .10 (Free to members)

Periodical.....The Universalist Leader

Editor.....Rev. F. A. Bisbee, D.D.

Price ..... \$2.00

\* The Secretary to whom general correspondence should be sent.

Directory

**NOT DENOMINATIONAL**

**114—Africa Inland Mission (1895) (International)**

356 Bridge Street, Brooklyn, New York.  
 Telephone: Main 9450. Cable: Doing, Philadelphia.  
 General Director.....Mr. Charles E. Hurlburt  
 \*Deputy General Director.....Mr. Howard B. Dinwiddie  
 Director Home Council for North America.....  
 Mr. Orson R. Palmer, 2244 N. 29th Street,  
 Philadelphia, Pennsylvania  
 Periodical.....Inland Africa  
 Editor.....Mr. Howard A. Banks  
 Price.....\$ .50  
 The Non-Christian World  
 Africa: East Africa (British, German), Southwest Africa  
 (Belgian Congo).

**115—Woman's Algerian Mission Band, America (1907)**

2300 Dexter Street, Denver, Colorado.  
 Telephone: York 9170.  
 Secretary.....Mrs. J. A. Walker  
 Periodical.....Woman's Algerian Band News Letter  
 Editor.....Mrs. J. A. Walker  
 Price.....Free

**116—American and Foreign Christian Union (1849)**

104 East 39th Street, New York City.  
 Telephone: Murray Hill 6427.  
 Secretary.....Mr. S. W. Thurber  
 Europe  
 France.

**117—American Bible Society (1816)**

Bible House, Astor Place, New York City.  
 Telephone: Gramercy 4800. Cable: Biblehouse, New  
 York.  
 President.....Mr. James Wood  
 Corresponding Secretaries.....\*Rev. William I. Haven, D.D.  
 Rev. John Fox, D.D., LL.D.  
 Assistant Corresponding Secretary Rev. L. B. Chamberlain  
 Treasurer.....Mr. William Foulke  
 Periodical.....Bible Society Record  
 Editor.....The Secretaries  
 Price.....\$1.00  
 Europe  
 Bulgaria, Greece (other countries by correspondents).  
 Latin America  
 Mexico.  
 West Indies: Cuba, Haiti, Porto Rico, Santo Domingo.  
 Central America: Panama.  
 South America: Argentine Republic, Bolivia, Brazil, Chile,  
 Colombia, Ecuador, Paraguay, Peru, Uruguay, Ven-  
 ezuela.  
 The Non-Christian World  
 Asia: China, Chosen (Korea), Japan, Siam, Syria, *including*  
*Palestine*; Turkish Empire, *excepting* Syria.  
 Africa: East Africa (Portuguese), Northeast Africa (Anglo-  
 Egyptian Sudan, Egypt), South Africa (Natal), South-  
 west Africa (Angola, Kamerun), West Africa (Liberia),  
 Oceania: Micronesia, Philippine Islands, Polynesia.  
 Also work in the United States.

\* The Secretary to whom general correspondence should be sent.



## 118—American Tract Society (1825)

Park Avenue and 40th Street, New York City.

President.....	Mr. William Phillips	Hall
Vice President.....	Rev. John Henry Jowett, M.A.,	D.D.
*General Secretary.....	Rev. Judson Swift,	D.D.
Recording Secretary.....	Rev. Henry Lewis,	Ph.D.
Treasurer.....	Mr. Louis Tag	
Periodical.....	American Messenger	
Editor.....	Rev. Henry Lewis	
Price .....		\$ .50

119—National Armenia and India Relief Association for Industrial Orphan Homes (1895)

345 East 25th Street. Brooklyn, New York.

Secretary.....Miss Emily Crosby Wheeler  
Periodical.....The Helping Hand Series

## 120—Bible Faith Mission (1910)

Bridgton, Maine.

Corresponding Secretary.....	Mrs. Sarah K. Taylor
Periodical.....	Bible Faith Mission Standard (America, Bi-monthly)
Editor.....	Mrs. Sarah K. Taylor
Price.....\$ .25 with Bible Faith Mission Standard (India)	
Periodical.....	Bible Faith Mission Standard (India, Bi-monthly)
Editor.....	Mr. C. R. Vedantachan
Price.....\$ .25 with Bible Faith Mission Standard (America)	
The Non-Christian World	
Asia: India.	

**New York Council Bolivian Indian Mission (1916)**

309 West 57th Street, New York City.

Telephone: Columbus 4785.

\*Secretary.....Rev. P. M. Spencer  
Treasurer..Mr. L. A. Whittmore, 1976 Broadway, New York  
City

**Pacific Council Bolivian Indian Mission (1917)**

Bible Institute of Los Angeles, 635-658 South Hope  
Street, Los Angeles, California.

Secretary and Treasurer.....Rev. John Hunter

## 121—Cairo University (1914)

Land Title Building, Philadelphia, Pennsylvania.

Telephone: Spruce 2884. Cable: Victoriuss.

President.....Rev. J. K McClurkin, D.D.  
 \*Secretaries..Rev. Charles R. Watson, D.D., Mr. George Innes  
 Treasurer.....Mr. E. E. Olcott  
 The Non-Christian World  
 Africa: Northeast Africa (Egypt)

\* The Secretary to whom general correspondence should be sent.

Directory

122—Trustees of the Canton Christian College (1886)

156 Fifth Avenue, New York City.  
Telephone: Chelsea 9604. Cable: Cancriscol.

Honorary President.....Mr. Herbert Parsons  
Vice President.....Samuel Train Dutton, LL.D.  
\*Secretary and Treasurer.....Mr. W. Henry Grant  
Assistant Secretary.....Miss Katharine C. Griggs  
Periodical.....Bulletin of the Canton Christian College

The Non-Christian World  
Asia: China.

123—Central American Mission (1890)

Paris, Texas.

\*Chairman.....Mr. Luther Rees  
Secretary.....Rev. C. I. Scofield  
Periodical.....The Central American Bulletin

Latin America

Central America: Costa Rica, Guatemala, Honduras, Nicaragua, Salvador.

123<sup>1</sup>—Ceylon and India General Mission, United States Council

582 17th St., Milwaukee, Wisconsin.

President.....Rev. P. B. Fitzwater, D.D.  
\*Secretary.....Rev. Archibald R. Wright  
Treasurer.....Mr. David McNaughton  
Periodical.....Darkness and Light (Bi-monthly)  
Editor.....Mr. David Gardiner, 121, Stapleton Hall Road,  
Stroud Green, London, N.  
Price .....\$ .50

124—China Inland Mission, Council for North America (Philadelphia) (1865)

235-237 W. School Lane, Philadelphia, Pennsylvania.  
Telephone: Germantown 5650. Cable: Inland.

\*Home Director and Chairman.....Rev. Henry W. Frost  
Secretary and Treasurer.....Mr. Roger B. Whittlesey  
Periodical.....China's Millions  
Editor.....Mr. Frederick F. Helmer, 507 Church Street,  
Toronto, Ontario, Canada  
Price .....\$ .50

The Non-Christian World  
Asia: China.

NOTE.—The Council of North America of the China Inland Mission includes both the Philadelphia and Toronto branches

\* The Secretary to whom general correspondence should be sent.

**125—Christian and Missionary Alliance (1897)**

690 Eighth Avenue, New York City.

President.....Rev. A. B. Simpson, D.D.  
 \*Foreign Secretary.....Rev. R. H. Glover, M.D.  
 General Secretary.....Rev. W. M. Turnbull, D.D.  
 Treasurer.....David Crear  
 Periodical.....The Alliance Weekly  
 Editor.....Rev. A. B. Simpson  
 Price .....\$1.50

Latin America

West Indies: Jamaica, Porto Rico.

South America: Argentine Republic, Chile, Ecuador.

The Non-Christian World

Asia: China, French Indo-China, India, Japan, Syria, *including Palestine*.

Africa: Southwest Africa (Belgian Congo), Western Africa (Sierra Leone).

Oceania: Philippine Islands.

**126—World's Christian Endeavor Union**

31 Mt. Vernon Street, Boston, Massachusetts.

President.....Rev. Francis E. Clark, D.D., LL.D.  
 \*Secretary.....William Shaw, LL.D.  
 Periodical.....The Christian Endeavor World  
 Editor.....Prof. Amos R. Wells, LL.D., Litt.D.  
 Price .....\$2.00

**127—Christian Herald Missionary Fund (1907)**

Bible House, New York City.

Telephone: Stuyvesant 3900. Cable: Chrisherale.

Secretary.....Mr. Theodore Waters  
 Periodical.....Christian Herald  
 Editor.....Mr. Geo. H. Sandison  
 Price .....\$2.00

**128—Trustees of the American College for Girls at Constantinople (1908)**

70 Fifth Avenue, New York City.

Telephone: Chelsea 8613.

President.....Hon. Chas. R. Crane  
 Secretary.....Mr. Samuel C. Darling  
 \*Treasurer.....Samuel T. Dutton, LL.D.  
 Periodical.....Constantinople College News  
 The Non-Christian World  
 Asia: Turkish Empire, *excepting Syria*.

**129—Continuation Committee of the World Missionary Conference, Edinburgh**

25 Madison Avenue, New York City.

Chairman.....John R. Mott, LL.D.

**130—Federal Council of the Churches of Christ in America**

105 East 22nd Street, New York City.

Telephone: Gramercy 1846. Cable: Fedcil, New York.

President.....Rev. Frank Mason North  
 \*General Secretary.....Rev. Charles S. Macfarland  
 Treasurer.....Mr. Alfred R. Kimball

\* The Secretary to whom general correspondence should be sent.

Directory

**131—Federation of Women's Boards of Foreign Missions of North America (1916)**

75 Midland Avenue, Montclair, New Jersey.

President.....Mrs. H. R. Steele  
\*Secretary.....Mrs. F. P. Turner  
Treasurer.....Mrs. DeWitt Knox  
Periodical.....The Missionary Review of the World  
Editor.....Mr. D. L. Pierson  
Price .....\$2.50

**132—Foreign Missions Conference of North America (1893)**

25 Madison Avenue, New York City.

Telephone: Madison Square 9890.

Honorary Secretary.....Mr. W. Henry Grant  
\*Secretary.....Rev. George Heber Jones, D.D.  
Treasurer.....Mr. Alfred E. Marling

**132a—Committee of Reference and Counsel of the Foreign Missions Conference of North America.**

25 Madison Avenue, New York City.

Telephone: Madison Square 9890.

Chairman.....Rev. James L. Barton, D.D.  
Secretaries.....Rev. Charles R. Watson, D.D.  
\*Mr. Fennell P. Turner.  
Treasurer.....Mr. Alfred E. Marling

**133—Gospel Missionary Society (1903)**

213 Maple Street, New Britain, Connecticut.

Treasurer.....Mr. L. H. Taylor  
Periodical.....The Messenger  
The Non-Christian World  
Africa: East Africa (British).

**134—Board of Trustees of the Gould Memorial Home and Industrial Schools, Rome, Italy (1875)**

45 Cedar Street, New York City.

Telephone: John 3658.

\*President.....Mr. Henry B. Barnes  
Treasurer.....Mr. Frederick Dwight  
Europe: Italy.

**135—Harvard Mission (1904)**

Phillips Brooks House, Cambridge, Massachusetts.

President.....Charles W. Elliot, LL.D.  
\*Secretary.....The Graduate Secretary  
Treasurer.....Mr. Charles Francis Adams

**136—Board of Directors of the Iconium College (1907)**

40 Flushing Avenue, Jamaica, Long Island, New York.

Secretary.....Mr. Martin Ralph  
The Non-Christian World  
Asia: Turkish Empire, *excepting Syria*.

\* The Secretary to whom general correspondence should be sent.

Directory

- 137—Council in the United States of the Inland-South-America Missionary Union (1915)  
 4913 Chancellor Street, Philadelphia, Pennsylvania.  
 Telephone: Preston 5407J.  
 General Secretary.....Rev. J. R. Schaffer  
 Periodical.....South America's Indians  
 Editor.....Rev. John Hay  
 Price .....\$ .30  
 Latin America  
 South America: Argentine Republic, Brazil, Paraguay.
- 138—International Medical Missionary Society (1881)  
 1663 69th Street, Brooklyn, New York.  
 Telephone: Bath Beach 1967.  
 Secretary.....Rev. George H. Dowkontt
- 139—International Missionary Union (1883)  
 Clifton Springs, New York.  
 President.....Rev. J. Sumner Stone, M.D.,  
 155 Pelham Road, New Rochelle, New York.  
 \*Corresponding Secretary.....Mrs. H. J. Bostwick
- 140—International Reform Bureau (1895)  
 200 Pennsylvania Avenue, S. E., Washington, District  
 of Columbia.  
 Telephone: Lincoln 1955. Cable: Inrefbu.  
 Superintendent.....Rev. Wilbur F. Crafts, Ph.D.  
 Periodical.....The Twentieth Century Quarterly  
 Editor.....Rev. Wilbur F. Crafts, Ph.D.  
 Price .....\$ .50  
 The Non-Christian World  
 Asia: China, Chosen (Korea), Japan.  
 Oceania: Philippine Islands.  
 Also work in the United States and Canada.
- 141—Jebail Settlement (1905)  
 1 Madison Avenue, New York City.  
 Secretary.....Miss Caroline M. Holmes  
 The Non-Christian World  
 Asia: Syria, *including Palestine*.
- 142—American Hospital at Konia, Asia Minor (1898)  
 37 Liberty Street, New York City.  
 President.....Mr. Allison Dodd  
 \*Secretary.....Mr. Charles E. Manierre  
 Treasurer.....Mr. James M. Speers  
 The Non-Christian World  
 Asia: Turkish Empire, *excepting Syria*.
- 143—Committee on Co-operation in Latin America (1913)  
 25 Madison Avenue, New York City.  
 Telephone: Madison Square 9890. Cable: Student.  
 Chairman.....Rev. Robert E. Speer, D.D.  
 \*Executive Secretary.....Rev. Samuel G. Inman,  
 25 Madison Avenue, New York City  
 Editorial Secretary.....Rev. George B. Winton, D.D.,  
 2211 Highland Avenue, Nashville, Tennessee  
 Educational Secretary.....Webster E. Browning, Ph.D.,  
 Calle Chana. 2126, Montevideo, Uruguay

\* The Secretary to whom general correspondence should be sent.

Directory

144—Laymen's Missionary Movement (1906)

1 Madison Avenue, New York City.

Chairman.....Mr. James M. Speers  
Vice Chairman.....Col. E. W. Halford  
\*General Secretary.....Mr. William B. Millar  
Associate General Secretary.....Mr. Fred B. Fisher  
Educational Secretary.....Mr. W. E. Doughty  
Treasurer.....Mr. E. E. Olcott  
Periodical.....Men and Missions

145—American Committee for the Lebanon Hospital (1896)

119 South Fourth Street, Philadelphia, Pennsylvania.  
Telephone: Bell, Lombard 1561. Cable: Rhaines.

Secretary.....Mr. Robert B. Haines, Jr.

146—Lee Memorial Bengali Mission

Martinsburg, West Virginia.

Secretary.....Mrs. Fannie L. Sperry  
The Non-Christian World  
Asia: India.

147—Mission to Lepers, American Committee (1874)

158 Fifth Avenue, New York City.  
608 Tremont Temple, Boston, Massachusetts.  
Cable: Wildanner, Boston.

Secretary for the United States.....Mr. W. M. Danner  
Periodical.....Without the Camp  
Editor.....Mr. John Jackson, F.R.G.S.  
Price .....\$ .25

148—American McAll Association

1710 Chestnut Street, Philadelphia, Pennsylvania.

President.....Mrs. Chas. H. Parkhurst  
\*Corresponding Secretary.....Mrs. H. L. Wayland  
Recording Secretary.....Mrs. Edward Yates Hill  
General Secretary.....Miss Harriet Harvey  
Field Secretary.....Rev. George T. Berry,  
156 Fifth Avenue, New York City.  
Treasurer.....Mrs. Abraham R. Perkins  
Periodical.....The American McAll Record  
Editor.....Mrs. Louise Seymour Houghton  
Price .....\$ .35  
Europe: France.

149—Trustees of Mackenzie College, Sao Paulo, Brazil (1892)

5 West 82nd Street, New York City.  
Telephone: Schuyler 10023.

President.....Rev. George Alexander, D.D.  
\*Secretary.....Rev. D. C. MacLaren, D.D.  
Periodical.....Revista de Engenharia do Mackenzie College  
Latin America  
South America: Brazil.

\* The Secretary to whom general correspondence should be sent.

## Directory

150—Women's Christian College, Madras, Board of Governors, American Section (1915)

25 East 22nd Street, New York City.

Telephone: Gramercy 589. Cable: Synodical, New York.

Chairman.....	Rev. James L. Barton, D.D.
*Secretary.....	Rev. W. I. Chamberlain, Ph.D.
Periodical.....	The Sun Flower
Editor.....	Miss Eleanor MacDougall
Price .....	Free
The Non-Christian World	
Asia : India.	

151—Mandingo Association, Inc. (1916)

27 Cedar Street, New York City.

Telephone: John 276.

Secretary and Treasurer.....Rev. Franklin J. Clark  
The Non-Christian World  
Africa: Western Africa (French Guinca, Sierra Leone).

152—Missionary Education Movement of the United States and Canada (1902)

160 Fifth Avenue, New York City.

Telephone: Chelsea 9660. Cable: Movement, New York.

Chairman.....Mr. Samuel Thorne, Jr.  
Vice Chairman.....Rev. H. Paul Douglass  
Recording Secretary.....Rev. F. C. Stephenson, M.D.  
Secretaries..\*Mr. John K. Doan, Mr. Harry S. Myers, Mr.  
Franklin D. Cogswell, Miss Susan Menden-  
hall, Miss Wilhelmina Stocker, Mr. James B.  
Mershon, Rev. John Cobb Worley, Rev.  
Frederick H. Means, Rev. H. C. Priest.

Treasurer.....Mr. James S. Cushman

## 153—Trustees of the University of Nanking (1909)

150 Fifth Avenue, New York City.

President.....Robert E. Speer, D.D.

Vice President.....Rev. A. McLean, D.D.

\*Secretary.....Mr. R. E. Diffendorfer

Treasurer.....Mr. Dwight H. Day

Assistant Treasurer.....Mr. Russell Carter

## The Non-Christian World

Asia : China.

## 154—Trustees of Peking University (1888)

150 Fifth Avenue, New York City.

President.....Rev. William P. Merrill, D.D.

Vice President.....Mr. Arthur Perry

\*Secretary.....Rev. George Heber Jones, D.D.

Treasurer.....Mr. E. M. McBrier

## The Non-Christian World

Asia: China.

\* The Secretary to whom general correspondence should be sent.

Directory

**155—Christian Association of the University of Pennsylvania (Foreign Department) (1901)**

Christian Association, University of Pennsylvania,  
Philadelphia, Pennsylvania.  
Telephone: Boring 100. Cable: Conchin.  
Foreign Mission Secretary.....Mr. Edward C. Wood  
The Non-Christian World  
Asia: China.

**156—Arthur T. Pierson Memorial Bible School of Seoul, Korea (1911)**

156 Fifth Avenue, New York City.  
Telephone: 9674 Chelsea. Cable: Missrev.  
Secretary.....Mr. Delavan L. Pierson

**157—American Ramabai Association (1896)**

299 Waterman Street, Providence, Rhode Island.  
Telephone: Angell 312-W.  
President.....Rev. Harlan P. Beach, F.R.G.S.  
\*Chairman Executive Committee.....Miss Clementina Butler  
Corresponding Secretary.....Mrs. S. W. Lee-Mortimer,  
170 Huntington Ave., Boston, Massachusetts  
Recording Secretary.....Miss Alice H. Baldwin,  
233 Fisher Avenue, Brookline, Massachusetts  
Treasurer.....Mr. Edgar C. Linn  
Periodical.....Mukti Prayer Bell  
Editor.....Pundita Ramabai  
Price.....Free to subscribers

**158—Trustees of Robert College (1864)**

99 John Street, New York City.  
\*President.....Mr. Cleveland H. Dodge  
Vice President.....Rev. A. F. Schauffler, D.D.  
Secretary.....Rev. A. W. Halsey, D.D.,  
156 Fifth Avenue, New York City  
Recording Secretary.....Mr. Wm. D. Murray,  
68 William St., New York City  
The Non-Christian World  
Asia: Turkish Empire, *excepting Syria*.

**159—Scandinavian Alliance Mission of North America (1891)**

20 N. Ashland Boulevard, Chicago, Illinois.  
Telephone: West 428. Cable: Sam, Chicago.  
Secretary.....Prof. Fridolf Risberg, D.D.  
Latin America  
South America: Venezuela.  
The Non-Christian World  
Asia: China, India, Japan.  
Africa: South Africa (Swaziland, Transvaal).

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\* The Secretary to whom general correspondence should be sent.



**160—American Home Council of the South Africa General Mission (1910)**

137 Montague Street, Brooklyn, New York.  
Telephone: Main 4859. Cable: Saggmis, Brooklyn.

President.....Mr. William Phillips Hall  
Vice President.....Rev. J. G. Snyder  
\*Secretary.....Rev. Wm. H. Hendrickson  
Recording Secretary.....Mr. E. D. Garnsey  
Treasurer.....Mr. W. W. Kouwenhaven  
Field Secretary.....Rev. Arthur J. Bowen  
Periodical.....South African Pioneer  
Editor.....Mrs. James Middlemiss  
Price.....\$ .50  
Periodical.....Diamonds from South Africa  
Editor.....Mrs. Edgar Faithfull  
Price.....\$ .25

The Non-Christian World

Africa: East Africa (Portuguese), South Africa (Basuto-land, Cape of Good Hope Province, Natal, Orange Free State, Swaziland, Transvaal), Southern Central Africa, (Nyassaland, Rhodesia), Southwest Africa (Angola).

**161—South China Boat Mission (1911)**

Glen Campbell, Pennsylvania.

Director.....Miss Florence Drew  
\*Home Secretary.....Mr. Edward Drew  
The Non-Christian World  
Asia: China.

**162—Rev. D. M. Stearns' Church and Bible Classes (1900)**

167 Cheltenham Ave., Germantown, Pennsylvania.

Secretary.....Miss S. C. Dunkelberger  
Periodical.....Kingdom Tidings  
Latin America  
West Indies: Porto Rico.  
The Non-Christian World  
Africa: Northwest Africa (Morocco).  
Also work in United States and Europe.

**163—Student Volunteer Movement for Foreign Missions (1886)**

25 Madison Avenue, New York City.  
Telephone: Madison Square 9890.

Chairman.....John R. Mott, LL.D.  
\*General Secretary.....Mr. F. P. Turner  
Educational Secretary.....Mr. J. Lovell Murray  
Candidate Secretary.....Rev. Burton St. John  
Assistant Secretary.....Mr. Thomas S. Sharp  
Business Secretary.....Mr. William P. McCulloch  
Treasurer.....Mr. James M. Speers  
Periodical.....Student Volunteer Movement Bulletin

\* The Secretary to whom general correspondence should be sent.

Directory

**164—American Council of the Sudan United Mission (1906)**

25 Pine Grove Avenue, Summit, New Jersey.

Telephone: 182W. Cable: Kumm, Summit, New Jersey.

Acting Secretary.....Dr. H. K. W. Kumm

Periodical ..... Newsletter

Editor.....Miss A. Coleman

Price ..... \$ .50

The Non-Christian World

Africa: Northeast Africa (Anglo-Egyptian Sudan), Western Africa (Nigeria),

**165—Foreign Sunday School Association of the United States of America (1878)**

1 Madison Avenue, New York City.

President.....Rev. Henry C. Woodruff

**166—World's Sunday School Association (1889) (International)**

1 Madison Avenue, New York City.

Telephone: Gramercy 5839. Cable: Daybreak.

Chairman.....Mr. H. J. Heinz

\*General Secretary, American Section....Mr. Frank L. Brown

Periodical.....The Sunday School Times

Editor.....Mr. Charles G. Trumbull

The Non-Christian World

Asia: China, Japan.

Africa: Northeast Africa, (Egypt).

Also work in other countries through other missionary agencies.

**167—Swedish Evangelical Mission Covenant of America (1885)**

56 West Washington Street, Chicago, Illinois.

Telephone: Central 884. Cable: Covenant, Chicago.

Secretary.....Rev. H. G. Hjerpe

Periodical ..... Forbundets Veckotidning

Editor.....Rev. D. Marcus

Price ..... \$1.50

The Non-Christian World

Asia: China.

Also work in the United States.

NOTE.—This society has been classed as "Not Denominational," but a late communication indicates that it is an independent denomination.

**168—Trustees of Syrian Protestant College, Beirut, Syria (1863)**

99 John Street, New York City.

\*President.....Rev. D. Stuart Dodge, D.D.

Treasurer.....Mr. William M. Kingsley

The Non-Christian World

Asia: Syria.

**169—Mission Medical College for Women, South India (1916)**

25 East 22nd Street, New York City.

Telephone: Gramercy 589. Cable: Synodical, New York.

Chairman of Board of Governors..Rev. James L. Barton, D.D.

\*Secretary.....Rev. William I. Chamberlain

The Non-Christian World

Asia: India.

\* The Secretary to whom general correspondence should be sent.

## Directory

- 170—James M. Taylor Interdenominational Missionary Work (1909)  
807 Deery Street, Knoxville, Tennessee.  
Director.....Rev. James M. Taylor, D.D.
- 171—American Waldensian Aid Society  
213 West 76th Street, New York City.  
President.....Rt. Rev. David H. Greer, D.D.  
\*General Secretary.....Miss Leonora Kelso  
Corresponding Secretary.....Mrs. Richard A. Dorman  
Recording Secretary.....Mrs. Frank Gardner Moore  
Treasurer.....Mr. Eugene Delano
- 172—Woman's Union Missionary Society of America (1860)  
67 Bible House, New York City.  
Cable: Wumsoc.  
President.....Mrs. S. J. Broadwell  
\*Corresponding Secretary.....Mrs. Sophia W. Dauchy  
Treasurer.....Mr. John Mason Knox  
Assistant Treasurers.....Miss Clara E. Masters  
Miss Elsie E. McCartee  
Periodical.....The Missionary Link  
Editor.....Mrs. F. S. Bronson  
Price .....\$ .50  
The Non-Christian World  
Asia: China, India, Japan.
- 173—World's Woman's Christian Temperance Union (1883) (International)  
Evanston, Illinois.  
Telephone: Evanston 1396.  
Honorary Secretary.....Miss Anna Adams Gordon  
Periodical.....The Union Signal  
Editor.....Miss Anna A. Gordon  
Price .....\$1.00  
Latin America  
South America: Argentine Republic.  
The Non-Christian World  
Asia: India.  
Africa: South Africa (Cape of Good Hope Province).
- 174—Women's Christian Medical College, American Auxiliary Committee (1895)  
Kingston, Pennsylvania.  
Corresponding Secretary.....Miss Elizabeth S. Loveland
- 175—World's Faith Missionary Association (1896)  
200 Mathews Street, Shenandoah, Iowa.  
Telephone: Bell 412.  
\*President.....Rev. C. S. Hanley  
Vice President.....Rev. J. S. Johnson  
Secretary.....Mr. R. B. Wilson  
Treasurer.....Mrs. C. S. Hanley  
Periodical.....The Missionary World  
Editor.....Rev. C. S. Hanley  
Price .....\$ .50

\* The Secretary to whom general correspondence should be sent.

Directory

176—Yale Foreign Missionary Society (1902)

5 White Hall, New Haven, Connecticut.

Chairman of Board of Trustees.....Prof. F. Wells Williams  
President.....Mr. Clarence H. Kelsey  
\*Secretary and Treasurer.....Amos P. Wilder, Ph.D.  
Periodical.....Yali Quarterly  
Editor.....A. P. Wilder, Ph.D.  
Price .....\$ .25

The Non-Christian World  
Asia: China.

177—International Committee of the Young Men's Christian Associations, Foreign Department (1889)

347 Madison Avenue, New York City.

Telephone: Vanderbilt 1200. Cable: Forsec, N. Y.

Chairman.....Mr. William D. Murray  
General Secretary.....John R. Mott, LL.D.  
Associate General Secretary.....Mr. F. S. Brockman  
Associate General Secretaries Foreign Work.....  
Mr. E. T. Colton, Mr. G. S. Eddy, \*Mr. E. C. Jenkins  
Home Secretaries Foreign Work..Mr. J. M. Clinton, Mr. J. E.  
Manley, Mr. F. J. Nichols,  
Mr. B. B. Wilcox.  
Business Secretary.....Mr. W. E. Holdren  
Treasurer.....Mr. B. H. Fancher  
Periodical.....Foreign Mail  
Editor.....Mr. J. E. Manley  
Price .....\$ .25

Europe

Russia.

Latin America

Mexico.

West Indies: Cuba, Porto Rico.

South America: Argentine Republic, Brazil, Chile, Uruguay.

The Non-Christian World

Asia: Ceylon, China, Chosen (Korea), India, Japan, Syria,  
*including Palestine; Turkish Empire, excepting Syria.*

Africa: Northeast Africa (Egypt).

Oceania: Philippine Islands.

177a—Princeton Mission (1906)

Princeton, New Jersey.

Telephone: 300.

Secretary.....Mr. Thomas S. Evans  
Periodical.....Peking Young Men (China)  
Editor.....Rev. R. R. Gailey

NOTE.—This mission is conducted by the Philadelphian Society of Princeton University. It is the Peking, China, work of the Young Men's Christian Association.

\* The Secretary to whom general correspondence should be sent.

Directory

178—Foreign Department of the National Board of the Young Women's Christian Association of the United States of America (1906)

600 Lexington Avenue, New York City.

Telephone: Plaza 6000. Cable: Outpost, New York.

Chairman.....Mrs. James A. Webb, Jr.  
\*Executive Secretary.....Miss Harriet Taylor  
Special Secretaries.....Mrs. Katherine Willard Eddy  
  Miss Mary McElroy  
Office Secretary.....Miss Susan M. Clute  
Periodical.....The Association Monthly  
Editor.....Miss Mary Louise Allen  
Price.....\$1.00 (Foreign postage, \$ .40 additional)

Latin America

South America: Argentine Republic.

The Non-Christian World

Asia: Ceylon, China, India, Japan.

Turkish Empire, *excepting* Syria.

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\* The Secretary to whom general correspondence should be sent.

# STATISTICAL REPORT FOR THE YEAR ENDING NOVEMBER 1, 1917

PREPARED BY BURTON ST. JOHN, DIRECTOR OF THE STATISTICAL  
BUREAU

## INTRODUCTION

In presenting the Statistical Report for the Foreign Missions Conference we wish to call attention to the fact that the basis upon which these statistics were gathered differs in several points from that of the preceding Reports. It will not be possible, therefore, to compare this Report with those of former years.

The report is presented in four tables. The first sets forth a statement of incomes from Canada and the United States of the Societies concerned. The second presents field reports of missionary work in Europe; the third, of work in Latin America; the fourth, of work in the Non-Christian World.

The Societies are grouped roughly by denominational families and are listed by the key word in the name. A directory number is also indicated so that any one desiring to know the exact name of the Society will be able to discover this without difficulty.

The few Home Mission Boards having work in the West Indies, Mexico or Central America are regularly listed and full statistics given for this part of their work.

Data was first gathered from the printed reports of the Societies and then submitted to the secretaries of the Societies for correction.

This year we are reporting the income for Canada and the United States under two headings. First the gifts of living donors. Second, the income from other sources, such as legacies, annuities, bank interest and interest on investments.

From these amounts an attempt has been made to exclude the income from the mission field, whether contributions, medical or educational fees, or grants in aid from organizations outside Canada and the United States.

Not a few societies conduct both "home" and "foreign" missions and do not indicate in their treasurer's report any division of the income on this basis. It has been necessary,

therefore, in a number of instances to report only the expenditures on the fields reported by this Conference.

We have also tried to discover how much of the funds reported by Canadian Societies was raised in the United States and how much of the funds reported by Societies in the United States was raised in Canada. The result will be found duly recorded.

In the field reports only such data have been reported as seemed to be necessary in order to indicate, in general, the contribution of America in men and women, the extent of the work carried on, and the measure of success attending this work.

In the case of "International" Societies or of "Aiding" Societies only those missionaries sent out from Canada or from the United States and only the work distinctly supported from America has been reported.

A number of organizations are recorded in the directory which do not appear in the statistical tables. Several of these are Auxiliary Societies which make no independent statistical report.

Two have no report for this year on account of the war. These are:

- Iconium College.
- Jebail Settlement.

Four have yet to make their first annual report, and next year should have a statistical report. These are:

- Bolivian Indian Mission, New York Council.
- Bolivian Indian Mission, Pacific Council.
- Mandingo Association, Inc.
- Peking University (under the new union organization).

There are three which report no income, except that which comes through the supporting societies:

- Federation of Women's Foreign Mission Boards.
- Continuation Committee of the World Missionary Conference.
- International Missionary Union.

Four societies of minor importance failed to report either this year or last. They are:

- Swedish Evangelical Free Church.
- Presbyterian Reformed General Synod Board of Missions.
- Harvard Mission.
- Lee Memorial Bengali Mission.

#### Statistical Report

The Laymen's Missionary Movement has also failed to report for two years.

It is interesting to note that there were ninety-three denominational organizations reported from Canada and the United States, not including the Societies with varying degrees of auxiliary relation which did not make independent reports. There were also twenty-two interdenominational Societies, if we define the term "interdenominational Society" as an organization which works in the name of and recognizes responsibility to two or more denominational Societies—e. g., The Student Volunteer Movement, The University of Nanking. Therefore there are one hundred fifteen organizations which may be said to be under denominational control.

In addition to these there are forty-seven societies which are independent of denominational control. Nearly all, if not all, of these organizations, however, draw their chief support from the membership of the various denominations and require of their missionaries that they be members of some evangelical church.

The largest income reported by a single Society was \$2,967,027. The average income of the societies recognizing denominational control is \$170,000. However, since the incomes of these Societies run to such extremes, the typical Society would be one which has an income of about \$30,000. In other words, there are as many denominational and interdenominational Societies which have an income of less than \$30,000 as there are which have an income of more than \$30,000.

The largest income of an independent society is \$193,690, the average income of these forty-seven Societies is \$27,000, while the typical society is one having an income of about \$5,500. If one notes also that the total income of the independent Societies is \$1,125,000 and the income of the denominational and interdenominational Societies is \$19,300,000, one recognizes at a glance the fact that the church membership of Canada and the United States believes most profoundly in the denominational or interdenominational control of missionary organizations.

The accompanying charts give a view of the report for 1917, and also of statistics by five-year periods from 1890 worked out on the new basis. We find that there has been a constant increase, not only in income, but also in the number of missionaries, the number of the native staff, the communicants, and the registration in schools of all grades. This period of



twenty-seven years shows not only that there has been a steady increase but that the rate of increase has been maintained. Indeed it has accelerated throughout the period. If one charts the percent of increase from one period to another he will discover that the rate of increase has been almost the same for each of these five points, although the increase in the income has been at a little higher rate than has been that of the field data. In the non-Christian world the highest rate will be found to be with the communicants. The native staff has a slightly less rate of increase, the number in schools of all grades taking third place, while the foreign staff shows the lowest rate of increase.

The graphics for Europe, for Latin America and for the non-Christian world have been placed side by side in one chart. This has been done for the purpose of showing the comparative bulk of the work as supported from Canada and the United States. This shows throughout the four charts that the work in the non-Christian world bulks very much larger than in either Europe or Latin America or in fact than in the two combined. This is of course as one would expect and feel to be quite necessary.

On the other hand, one should not be misled by the fact that the total increase from period to period in the non-Christian world is much larger than that in Europe or in Latin America. It does not follow from this that the percentage of increase is more rapid in the non-Christian world. In fact, the rates of increase in Latin America and in the non-Christian world run almost parallel. Latin America takes a slight lead in "Communicants" and in the "Foreign Staff." The non-Christian world slightly leads in the enrollment in Schools and in the "Native Staff." The European missions show an increase during the period, but this increase is at a much lower rate than is the case in either of the other two groups.

### CHARTS SHOWING PROGRESS FROM 1890 TO 1917

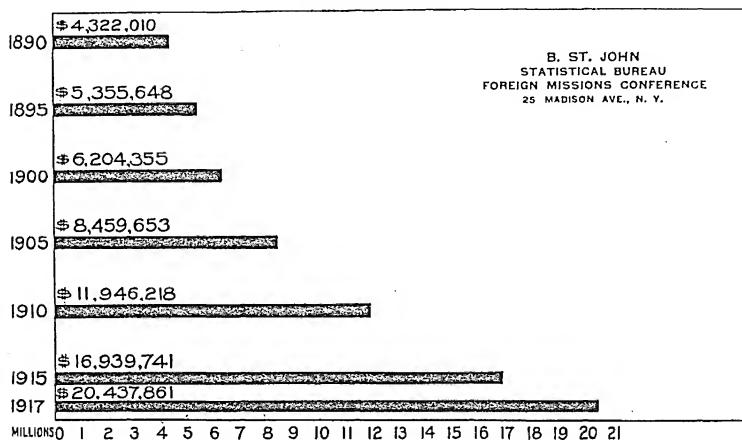
NOTE.—It is hoped that the slight variations between the data for 1917 on these charts and those in the tables which follow will disturb no one. The charts include some data which arrived too late to be incorporated in the tables. For all practical purposes these slight variations may be ignored.

# Statistical Report

## CHART I

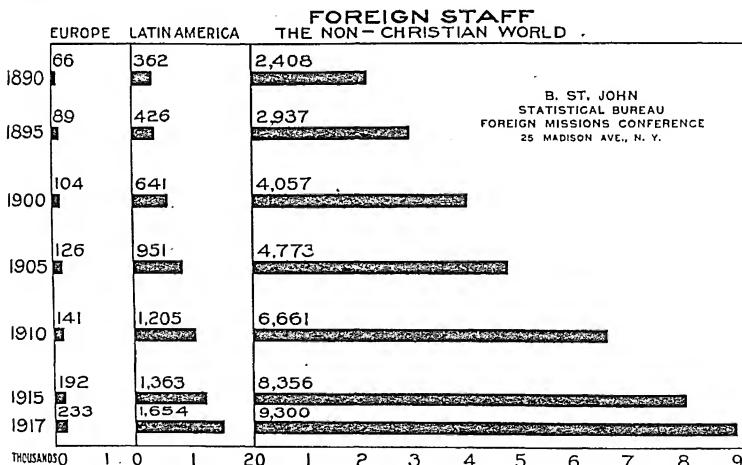
Total amounts raised in Canada and in the United States for missionary work in Europe, in Latin America, and in the non-Christian world.

### INCOME



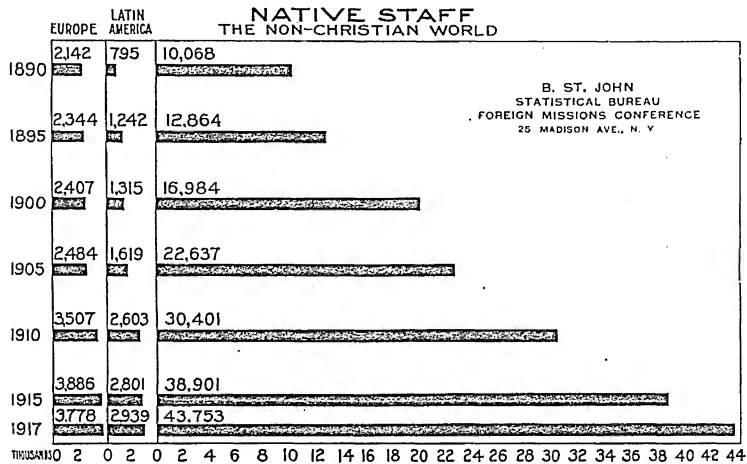
## CHART II

Total Foreign Staff of societies having headquarters in Canada or in the United States with Canadians and Americans under appointment by international societies.



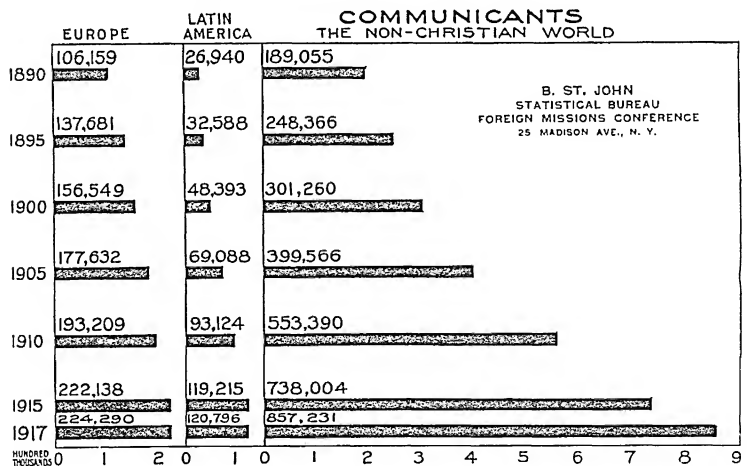
### CHART III

Total Native Staff of societies having headquarters in Canada or in the United States; with those specially supported from these countries through international societies.



### CHART IV

Total Communicants reported by societies having headquarters in Canada or in the United States.



Statistical Report

CHART V

Total Enrollment in Schools of all Grades reported by societies having headquarters in Canada or in the United States, but not including enrollment in Sunday-schools.

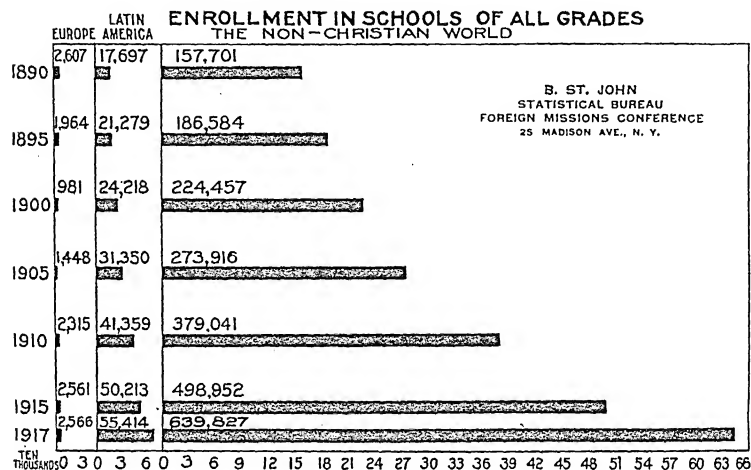


Table I. Incomes

Directory Number	SOCIETY	Total	From Living Donors	From Other Sources	Works In Europe E—America F—Latin N—Canadian World
	<b>Grand Totals—Canada and U. S.</b>	<b>\$20,407,861</b>	<b>\$18,518,988</b>	<b>\$1,888,873</b>	
	<b>CANADA</b>				
	<b>Totals—Canada</b>	<b>1,240,997</b>	<b>1,178,676</b>	<b>62,321</b>	
	<b>BAPTIST</b>				
1	Baptist, Canadian, For. Miss. Bd.	118,588	108,943	9,645	LN
1a	Baptist Wo. For. Miss. Soc., Ont., West.	14,059	14,059		
1b	Baptist Wo. For. Miss. Soc., Ont. and Q.	3,052	3,052	34	
1c	Baptist Wo. Miss. Un., Maritime.	19,018	18,518	500	
	<b>CHURCH OF ENGLAND</b>				
3	Ch. of England, Canada, Miss. Soc.*	113,212	111,260	1,952	LN
3a	Ch. of England, Can., Wo. Aux. Miss. Soc.	130,312	130,312		
	<b>CONGREGATIONAL</b>				
4	Congregational Canadian For. Miss. Soc.	(a) 19,370	14,002	5,368	N
5	Congregational Canadian Wo. Bd. Miss.	(a) 7,719	7,618	101	N
	<b>HOLINESS</b>				
6	Holiness Movement Church*	8,000	8,000		N
	<b>MENNONITES</b>				
7	Mennonite Brethren, Ont. Conf., Miss Soc.*	4,703	4,703		N
	<b>METHODIST</b>				
8	Methodist Church, Canada, Miss. Soc.	407,516	388,677	18,839	N
8a	Methodist Ch., Canada, Wo. Miss. Soc.	117,026	117,026		
	<b>PRESBYTERIAN</b>				
9	Presbyterian Ch. Canada, Bd. For. Miss.	474,096	448,600	25,496	LN
9a	Presby. Ch., Canada, Wo. Miss. Soc. (E)	31,539	31,539		
9b	Presby. Ch., Canada, Wo. Miss. Soc. (W.)	103,209	103,209		
10	Presbyterian, Gwalior, Miss. Bd.*	5,274	5,234	40	N
	<b>NOT DENOMINATIONAL</b>				
11	Ceylon and India Gen. Miss., Canadian Br.	1,266	1,266		N
12	China Inland Miss., N. A., Canadian Br.	27,764	27,764		N
13	Evangelical Un., South America, N. A. Br.	7,513	6,633	880	L
14	Inland-South America Miss. Un., Canada	1,323	1,323		L
15	Lebanon Hospital, Canadian Com.	63	63		
16	Lepers' Miss., Canadian Com.	(b) 8,900	(b) 8,900		
17	McAll Assn., Canadian	3,445	3,445		
18	Sudan Interior Miss.	25,710	25,710		N
19	Y. W. C. A., Canada, For. Dept.	2,600	2,600		N
	Reported through Societies in U. S.	3,935	3,935		
	<b>UNITED STATES</b>				
	<b>Totals—United States</b>	<b>\$19,166,864</b>	<b>\$17,340,312</b>	<b>\$1,826,552</b>	
	<b>ADVENTIST</b>				
20	Advent, American Miss. Soc.	29,101	27,626	1,475	N
20a	Advent Wo. Ho. and For. Miss. Soc.	16,716	16,716		
21	Adventist, Seventh-Day, Denomination	778,694	778,694		ELN
	<b>BAPTIST</b>				
22	Baptist American For. Miss. Soc.	1,475,059	1,088,500	386,559	EN
22a	Baptist American For. Wo. Miss. Soc.	431,917	329,373	102,544	
22b	Baptist, Free, Wo. Miss. Soc.	10,774	5,466	5,308	
23	Baptist American Ho. Miss. Soc.	116,360	116,360		L
24	Baptist American Ho. Wo. Miss. Soc.	126,336	126,336		L
25	Baptists' General For. Miss. Soc.*	2,500	2,500		N
26	Baptist National For. Miss. Bd.*	21,412	21,412		LN
27	Baptist Scandinavian Denomination	5,680	5,680		N
28	Baptist Seventh-Day Miss. Soc.	10,095	10,095		ELN
28a	Baptist Seventh-Day Wo. Exec. Bd.	2,137	2,137		
29	Baptist Southern For. Miss. Bd.	936,202	(a) 922,558	13,644	ELN
29a	Baptist Southern Wo. Miss. Un.	107,876	107,876		
30	Baptist Southern Ho. Miss. Bd.*	145,908	145,908		L
	<b>BRETHREN</b>				
31	Brethren For. Miss. Soc.	6,100	6,000	100	LN
32	Brethren Gen. Miss. Bd.	96,887	(b) 96,595	292	EN
33	Brethren in Christ For. Miss. Bd.	10,766	10,766		N

(\*) From last year's report.

(†) Expended upon work covered by this survey only, and does not include expenditures for missions in other fields, or for home administration.

(\*\*) No data available.

**Canada**

(a) Work carried on through the A. B. C. F. M.

(b) For eleven months only.

**United States**

(a) Includes \$212,830 of the Judson Centennial Fund.

(b) Not including \$1,932 for Albanian, Polish, Belgian, Armenian and Syrian relief.

Table I. Incomes (Continued)

Directory Number	SOCIETY	Total	From Living Donors	From Other Sources	Works In Europe Latin America Non-Christian World
	<b>CHRISTIAN CONNECTION</b>				
34	Christian Church For. Miss. Bd.....	26,732	24,963	1,769	LN
34a	Christian Church Wo. Bd. For. Miss.....	6,626	6,304	235	
	<b>CHRISTIAN (DISCIPLES)</b>				
35	Christian, For. Miss. Soc.....	522,717	417,650	105,067	ELN
36	Christian, Wo. Bd. Miss.....	131,311	131,311		LN
	<b>CONGREGATIONAL</b>				
37	American Bd. Comm. For. Miss.....	1,228,719	815,650	413,069	ELN
37a	Wo. Bd. Miss., Boston.....	214,717	179,616	35,101	
37b	Wo. Bd. Miss., Interior.....	172,069	166,301	5,678	
37c	Wo. Bd. Miss., Pacific.....	18,474	18,019	455	
37d	American College, Madura, Trustees.....	80	80		
37e	Central Turkey College, Aintab, Trustees.....	21,086	350	21,636	
37f	Euphrates College, Trustees.....	31,773	317	31,456	
37g	Jaffna College, Trustees.....	15,275		15,275	
37h	St. Paul's Institute, Trustees.....	2,500	2,500		
38	American Miss. Assn.....	14,719	14,719		L
39	Pacific Islands Wo. Bd. Miss.....	2,238	2,238		
	<b>EPISCOPAL</b>				
40	Protestant Episcopal, Dom. For. Miss. Soc.....	941,861	923,766	18,095	LN
41	Reformed Episcopal Bd. For. Miss.*.....	4,445	4,445		N
41a	Reformed Episcopal Wo. For. Miss. Soc.....	4,445	4,445		
	<b>EVANGELICAL</b>				
42	Evangelical Assn. Miss. Soc.....	39,256	39,256		N
42a	Evangelical Assn. Wo. Miss. Soc.....	13,669	13,669		
43	Evangelical Un. Ho. and For. Miss. Soc.....	54,746	51,260	3,486	N
43a	Ev. Un. Wo. Ho. and For. Miss. Soc.*.....	26,334	26,334		
	<b>FRIENDS</b>				
44	Friends' American Bd. For. Miss.....	45,997	45,816	181	LN
44a	Friends' Wo. Miss. Un.*.....	20,500	20,500		
45	Friends' California Bd. Miss.....	13,429	13,429		L
46	Friends' New England Bd. For. Miss.....	4,725	4,725		N
47	Friends' Ohio For. Miss. Soc.....	13,903	13,903		N
48	Friends' Philadelphia For. Miss. Assn.....	18,937	18,142	795	N
	<b>GERMAN EVANGELICAL</b>				
49	German Evangelical For. Miss. Bd.*.....	35,617	34,216	1,401	N
	<b>HOLINESS</b>				
50	Burning Bush Mission**.....				N
51	Church of God Miss. Bd.....	38,000	38,000		ELN
52	Churches of God Wo. Gen. Miss. Soc.*.....	4,465	4,465		N
53	Hephzibah Faith Miss. Assn.**.....				LN
54	Holiness Inter'l Apostolic Bd. For. Miss.....	10,700	10,700		LN
55	Holiness National Assn. Bur. Miss.....	12,211	12,211		N
56	Peniel Miss. Soc.*.....	3,583	3,583		LN
57	Pentecost Bands of the World*.....	4,946	4,946		LN
58	Pentecostal Ch. Gen. Miss. Bd.....	89,300	88,320	980	LN
	<b>LUTHERAN</b>				
59	Lutheran Augustana China Miss. Soc.....	40,115	40,115		N
60	Lutheran Brethren Bd. Miss.*.....	8,000	8,000		N
61	Lutheran Danish Church.....	11,600	11,600		
62	Lutheran Danish United Miss. Bd.....	14,277	14,277		N
63	Lutheran Free Ch. Bd. Miss.*.....	23,275	23,275		N
64	Lutheran, Gen. Coun., Bd. For. Miss.....	88,899	84,906	3,993	N
65	Lutheran Gen. Coun., Porto Rico and L. A.....	17,869	17,869		L
66	Lutheran General Syn. Bd. For. Miss.....	141,001	133,474	7,527	LN
66a	Luth. Gen. Syn. Wo. Ho. For. Miss. Soc.....	52,726	49,230	3,496	
67	Lutheran Inter-Synodical Orient. Miss. Soc.....	5,404	5,404		N
68	Lutheran Iowa and Other States Syn.....	24,165	24,165		
69	Lutheran Missouri Syn. Bd. For. Miss.....	39,788	39,788		N
70	Lutheran Norwegian Bd. China Miss.....	31,177	31,177		N
71	Lutheran Norwegian Syn. For. Miss. Bd.....	37,688	37,388	300	N

(\*) From last year's report.

(†) Expended upon work covered by this survey only, and does not include expenditures for missions in other fields, or for home administration.

(\*\*) No data available.

(c) Not including \$1,162 raised in Canada.

(d) Not including \$18,997 raised in Canada.

(e) Not including \$1,853 raised in Canada.

(f) Income independent of A. B. C. F. M.

(g) Expenditures for Panama, Porto Rico and the Philippine Islands added to the regular Foreign Mission expenditure. The total is for thirteen months instead of twelve.

(h) Not including \$2,393 raised for the Sudan United Mission.

(i) Not including \$273 raised in Canada.

(j) Expended through the Danske Missionsselskab.

(k) Expended for the support of missions founded by German societies. Does not include \$409 expended through Board of Foreign Missions of the General Council.

Table I. Incomes (Continued)

Directory Number	SOCIETY	Total	From Living Donors	From Other Sources	Works in Europe Latin America Non-Christian World
<b>LUTHERAN (Continued)</b>					
72	Lutheran Norwegian United Ch.....	157,888	144,553	13,335	N
73	Lutheran Ohio Syn. Bd. For. Miss.*.....	17,132	17,132		N
74	Lutheran Soc. United Syn. Bd. For. Miss.....	28,103	28,103		N
75	Pan-Lutheran Latin America Miss. Soc.....	4,575	4,575		L
76	Santhal Miss. American Com.....	7,317	7,317		
<b>MENNONITES</b>					
78	Congo Inland Mission.....	8,500	8,500		N
79	Mennonite Bd. Miss. and Charities.....	27,645	27,645		LN
80	Mennonite Brethren Ch. For. Miss.....	35,742	35,742		N
81	Mennonite China Miss. Soc.....	11,074	11,074		N
82	Mennonite Gen. Conf. Bd. For. Miss.....	47,914	47,914		N
83	Mennonite Penn. Conf. Bd. For. Miss.....	9,385	9,385		LN
84	United Orphanage and Miss. Soc.....	23,400	23,400		N
<b>METHODIST</b>					
85	Methodist Epis. African Miss. Dept.....	52,738	52,538	200	LN
85a	Methodist Epis. African Wo. Miss. Soc.....	4,002	4,002		
85b	Methodist Epis. African Wo. Mite Soc.....	8,825	8,825		
86	Methodist Episcopal For. Bd. Miss.....	2,967,027	2,868,533	98,494	ELN
86a	Methodist Epis. For. Wo. Miss. Soc.....	1,033,771	1,033,771		
87	Methodist Epis. Ho. Bd. Miss.....	132,873	132,873		L
88	Methodist Epis. Ho. Wo. Miss. Soc.....	113,997	113,997		L
89	Methodist Epis. South Bd. Miss.....	913,641	901,250	12,391	LN
90	Methodist Epis. Zion Miss. Soc.*.....	5,300	5,300		LN
90a	Methodist Epis. Zion Wo. Miss. Soc.*.....	2,500	2,500		
91	Methodist Free Gen. Miss. Bd.....	75,376	68,148	7,228	LN
91a	Methodist Free Wo. For. Miss. Soc.....	58,674	58,674		
92	Methodist Primitive For. Miss. Soc.....	3,883	3,883		
93	Methodist Protestant Bd. For. Miss.*.....	28,554	28,554		N
94	Methodist Protestant Wo. For. Miss. Soc.....	31,083	31,083		N
95	Methodist Publishing House, China.....				N
96	Methodist Wesleyan Am. Miss. Soc.*.....	13,033	13,033		N
<b>MORAVIAN</b>					
97	Moravian Church.....	34,225	34,225		LN
<b>PRESBYTERIAN</b>					
98	Calvinistic Methodist Miss. Soc.*.....	5,698	5,698		N
99	Presbyterian, Associate Church.....	637	637		
100	Presbyterian Ass. Ref. Bd. For. Miss.....	23,089	20,932	2,157	LN
101	Presbyterian (Covenant) Bd. For. Miss.....	65,187	65,187		N
102	Presbyterian Cumberland Wo. Bd. Miss.....	508	508		N
103	Presbyterian For. Miss. Bd.....	2,464,258	2,040,059	424,199	LN
103a	Presby. Wo. Bd. For. Miss. (New York).....	149,456	138,568	10,888	
103b	Presby. Wo. Occidental Bd. For. Miss.....	31,875	31,875		
103c	Presby. Wo. For. Miss. Soc., Philadelphia.....	284,267	260,451	23,816	
103d	Presby. Wo. Bd. For. Miss., Southwest.....	37,222	36,281	941	
103e	Presby. Wo. Bd. Miss., North Pacific.....	110,818	110,818		
103f	Presby. Wo. Bd. Miss., Northwest.....	146,226	136,459	9,767	
104	Presbyterian Home Miss. Bd.....	184,229	184,229		L
105	Presbyterian Home Wo. Bd. Miss.....	29,520	29,520		L
107	Presby. (South) Exec. Com. For. Miss.....	586,544	570,856	15,688	LN
108	Presbyterian United Bd. For. Miss.....	520,662	436,647	84,015	N
108a	Presbyterian United Wo. Miss. Soc.....	136,107	136,107		
109	Reformed (Dutch) Bd. For. Miss.....	322,007	268,065	53,942	N
109a	Reformed (Dutch) Wo. Bd. For. Miss.....	87,928	71,612	16,316	
110	Reformed Bd. For. Miss.....	188,775	188,775		N
110a	Reformed Wo. Miss. Soc.....	21,442	21,442		
<b>UNITED BRETHREN</b>					
111	United Brethren Dom. Fro. and For. Miss.....	6,954	5,860	1,094	N
111a	United Brethren Wo. Miss. Assn.*.....	2,703	2,703		
112	United Brethren For. Miss. Soc.....	140,467	127,387	13,080	LN
112a	United Brethren Wo. Miss. Assn.*.....	53,989	53,989		
<b>UNIVERSALIST</b>					
113	Universalist General Convention.....	24,749	24,749		N
113a	Universalist Wo. Nat'l Miss. Assn.....	6,431	5,220	1,211	
<b>NOT DENOMINATIONAL</b>					
114	Africa Inland Mission.....	43,975 (m)	43,975		N
115	Algerian Miss. Band, Women's.....	850	850		
116	Am. and For. Christian Union.....	3,588	3,588		E
117	American Bible Society.....	1250,219	1250,219		ELN

(\*) From last year's report.

(†) Expended upon work covered by this survey only, and does not include expenditures for missions in other fields, or for home administration.

(\*\*) No data available.

(l) Funds expended through a British society.

(m) Income of American branch only.

Table I. Incomes (Continued)

Directory Number	SOCIETY	Total	From Living Donors	From Other Sources	Works In Europe Latin America Non-Christian World
NOT DENOMINATIONAL (Continued)					
118	American Tract Society.....	10,846	(n) 10,846		
119	Armenia and India Relief Ass'n(o).....	63,633	59,403	4,230	
120	Bible Faith Mission.....	3,547	3,547		N
121	Cairo University.....	118,878	115,712	3,166	N
122	Canton Christian College Trustees.....	41,672	41,672		N
123	Central American Mission.....	14,193	14,193		L
123 <sup>1</sup>	Ceylon and India Gen. Miss., Am. Con.....	(p) 10,000	(p) 10,000		N
124	China Inland Miss. Coun. for N. A.....	118,358	118,358		N
125	Christian and Miss. Alliance.....	†193,690	†193,690		LN
126	Christian Endeavor Union, World's.....	6,666	6,666		
127	Christian Herald Miss. Fund.....	23,714	(q) 23,347	367	
128	Constantinople Girls' College, Trustees.....	38,830	38,830		N
130	Federal Council of the Churches.....	100,144	(r) 100,144		
132	For. Miss. Conference N. A.....	53,000	53,000		
133	Gospel Miss. Soc.....	2,633	2,633		N
134	Gould Ho. and Indus. Sch. Rome.....	245	245		E
137	Inland-So.—America Miss. Un. Coun.....	5,473	5,473		L
138	International Medical Miss. Soc.....	4,617	4,617		
140	International Reform Bureau.....	†4,005	†4,005		N
142	Konia Christian Hospital.....	5,368	5,360	8	N
143	Latin America Com. on Coöperation.....	6,700	(s) 6,700		
145	Lebanon Hospital, Amer. Com.....	4,638	4,638		
147	Lepers' Miss., Amer. Com.....	36,041	33,546	2,495	
148	McAll Ass'n, American.....	50,993	(t) 45,023	5,970	
149	Mackenzie College, Trustees.....	9,850	(u) 9,850		L
150	Madras Women's Christian College.....	7,720	(v) 7,720		
152	Missionary Education Movement.....	(w) 33,662	20,445	13,217	
153	Nanking Univ., Trustees.....	42,407	41,934	473	N
155	Pennsylvania Chr. Ass'n Univ. For. Dept.....	5,034	(x) 4,413	621	N
156	Pierson Memorial Bible School, Seoul.....	10,600	(s) 10,600		
157	Ramabai Ass'n, American.....	3,962	3,962		
158	Robert College, Trustees.....	100,401	20,000	80,401	N
159	Scandinavian Alliance Miss.....	45,467	(y) 45,467		LN
160	South Africa Gen. Miss., Amer. Coun.....	16,585	16,271	314	
161	South China Boat Mission*.....	1,000	1,000		N
162	Stearn's Church and Bible Classes.....	7,277	(z) 7,277		LN
163	Student Volunteer Movement*.....	50,316	(aa) 50,316		
164	Sudan United Mission, Am. Coun.....	6,794	(bb) 6,794		N
165	Sunday School Ass'n, For.....	1,735	1,300	435	
166	Sunday School Ass'n, Worlds'.....	42,470	(cc) 42,470		N
167	Swedish Evangelical Miss. Covenant.....	37,518	37,518		N
168	Syrian Prot. College, Trustees*.....	137,236	137,236		N
169	Miss. Medical Col. for Wo., So. India.....	6,409	(s) 6,409		

(\*) From last year's report.

(†) Expended upon work covered by this survey only, and does not include expenditures for missions in other fields, or for home administration.

(\*\*) No data available.

(n) Expended on work covered by this survey, minus one-half of the amount in grants of publications for Spanish missions in Cuba, Porto Rico, Philippine Islands, Hawaii and the United States.

(o) Provides support of orphans, who are cared for by other agencies.

(p) Approximate.

(q) Not including \$92,296 received for relief work in Europe, conducted largely through missionary committees.

(r) For American Huguenot Committee and relief for French churches. Not including \$64,298 for strictly war relief work.

(s) Income independent of grants from missionary societies.

(t) Not including \$18,276 for war relief.

(u) Income independent of grants from the Presbyterian Board in the U. S. A.

(v) Not including \$6,000 from contributing boards.

(w) One-half of total income.

(x) Not including \$4,259 expended through other societies.

(y) Some of this was raised in Canada.

(z) Expended upon the work of this society in Porto Rico and Morocco. In addition, \$8,641 is raised for work in Europe, \$2,389 for work for Jews in Europe, and \$35,967 for the foreign work of other societies.

(aa) Not including \$2,500 from Canada.

(bb) Income for nine months only.

(cc) Not including \$104 for Armenian relief.



Table I. Incomes (Concluded)

Directory Number	SOCIETY	Total	From Living Donors	From Other Sources	Works In Europe Latin America Asia Africa World
NOT DENOMINATIONAL (Continued)					
170	<i>Taylor Interdenom. Miss. Work*</i> .....	21,201	21,201	.....	.....
171	Waldensian Aid Society.....	46,838	46,838	.....	.....
172	Wo. Union Miss. Soc.....	78,271	63,805	14,466	..... N
173	W. C. T. U. World's.....	5,515	5,515	.....	..... LN
174	Wo. Christian Medical Col. Amer. Aux.....	1,089	1,089	.....	.....
175	<i>World's Faith Miss. Ass'n</i> .....	2,500	2,500	.....	.....
176	Yale For. Miss. Soc.....	73,309	57,109 (dd)	16,200	..... N
177	Y. M. C. A. Internat'l Com. For. Dept.....	814,143	814,143	.....	..... ELN
177a	<i>Princeton Mission</i> .....	20,000	20,000	.....	.....
178	Y. W. C. A. Nat'l Bd. For. Dept.....	96,139	96,139	.....	..... LN

(\*) From last year's report.

(†) Expended upon work covered by this survey only, and does not include expenditures for missions in other fields, or for home administration.

(\*\*) No data available.

(dd) A grant from the China Medical Board.

Table II. Europe, Excepting

Directory Number	SOCIETY	FOREIGN STAFF					Included in Columns 1-5			Total
		Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Physi- cians		Short Term Workers	
							Men	Women		
UNITED STATES		1	2	3	4	5	6	7	8	9
	Totals, United States .....	250	84	61	78	27	.....	.....	6	3,778
	ADVENTIST									
21	Adventist Seventh Day Denom.....	86	27	18	34	7	.....	.....	.....	157
	BAPTIST									
22	Baptist American For. Miss. Soc.....	.....	.....	.....	.....	.....	.....	.....	.....	2,512
28	Baptist Seventh-Day Miss. Soc.....	.....	.....	.....	.....	.....	.....	.....	.....	6
29	Baptist Southern For. Miss. Bd.....	32	2	27	2	1	.....	.....	.....	32
	BRETHREN									
32	Brethren Gen. Miss. Bd.....	5	2	.....	2	1	.....	.....	.....	11
	CHRISTIAN (DISCIPLES)									
35	Christian For. Miss. Soc.....	19	19	.....	.....	.....	.....	.....	.....	.....
	CONGREGATIONAL									
37	American Bd. Comm. For. Miss.....	42	17	.....	16	9	.....	.....	6	83
37a	Wo. Bd. Miss., Boston.....	5	.....	.....	.....	5	.....	.....	3	.....
37b	Wo. Bd. Miss., Interior.....	4	.....	.....	.....	4	.....	.....	.....	.....
	HOLINESS									
51	Church of God Miss. Bd.....	26	9	5	8	4	.....	.....	.....	1
	METHODIST									
86	Methodist Epis. For. Bd. Miss.....	18	7	.....	6	5	.....	.....	.....	972
86a	Methodist Epis. For. Wo. Miss. Soc.....	5	.....	.....	.....	5	.....	.....	.....	5
	PRESBYTERIAN									
101	Pres. Ref. (Covenant) Bd. For. Miss.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	NOT DENOMINATIONAL									
116	Am. and For. Christian Union.....	2	1	.....	1	.....	.....	.....	.....	.....
117	American Bible Society.....	.....	.....	.....	.....	.....	.....	.....	.....	4
134	Gould Ho. and Indus. Sch., Rome.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
148	McAll Ass'n., American.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
177	Y. M. C. A. Internat'l Com. For. Dept.....	20	.....	11	9	.....	.....	.....	.....	.....

a) May include women. (b) May include ordained. (c) For Denmark only.

Table III. Latin America. The West Indies,

Grand Totals, Canada and U. S.....										
		1,663	467	345	482	369	25	5	33	2,207
CANADA										
		1	2	3	4	5	6	7	8	9
	Totals, Canada.....	104	36	11	35	22	1			93
	BAPTIST									
1	Baptist, Canadian For. Miss. Bd.....	14	5	1	5	3				2
	CHURCH OF ENGLAND									
3	Ch. of England, Canada Miss. Soc.*.....	1				1				
	PRESBYTERIAN									
9	Presbyterian Ch. Canada Bd. For. Miss....	27	12	2	9	4				64
	NOT DENOMINATIONAL									
13	Evangelical Un. So. America, N. A., Br.....	50	17	4	18	11				23
14	Inland South America Miss. Un. Cana.....	12	2	4	3	3	1			4
UNITED STATES										
	Totals, United States.....	1,559	431	334	447	347	24	5	33	2,114
	ADVENTIST									
21	Adventist Seventh-Day Denom.....	197	37	71	67	22	8	3		189
	BAPTIST									
23	Baptist Amer. Home Miss. Soc.....	30	15	1	14		1			79
24	Baptist Amer. Ho. Wo. Miss. Soc.....	27				27				33
26	Baptist Nat'l. For. Miss. Bd.*.....	8	6		2					
28	Baptist Seventh-Day Miss. Soc.....									1
29	Baptist Southern For. Miss. Bd.....	192	48	91	48	5	1	1		179
30	Baptist Southern Ho. Miss. Bd.*.....	12	7			5				26
	BRETHREN									
31	Brethren For. Miss. Soc.....	7	3	1	3					

(\*) Last year's data. (†) Estimate. (\*\*) Incomplete.

(a) May include women.

## Turkey in Europe

NATIVE STAFF				CHURCH				MEDICAL				Contributions for Church Work
Directory Number	Ordained Men	Unordained Men	Women	Total of Columns 14, 15, 16	Communicants	Other Baptized Christians	Under Instruction for Baptism	Total Enrolled in Schools of All Grades	Hospitals	Dispensaries	Total Treatment	
	10	11	12	13	14	15	16	17	18	19	20	21
	536	3,233	9	240,309	224,290	3,944	12,075	2,566	.....	.....	.....	1,462,961
21	32	(a) 125	.....	10,695	10,695	.....	.....	.....	.....	.....	.....	98,352
22	.....	(b) 2,512	.....	142,979	142,979	.....	.....	73	.....	.....	.....	887,216
28	3	3	.....	100	100	.....	.....	.....	.....	.....	.....	2,500
29	27	5	.....	1,194	1,194	.....	.....	332	.....	.....	.....	1,475
32	6	5	.....	245	140	5	100	.....	.....	.....	.....	306
35	.....	.....	.....	2,871	2,871	.....	.....	.....	.....	.....	.....	(c) 954
37	42	(a) 41	.....	3,792	3,792	.....	.....	1,625	.....	.....	.....	12,799
37a	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
37b	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
51	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
86	421	542	9	78,133	62,319	3,839	11,975	476	.....	.....	.....	455,359
86a	.....	.....	5	.....	.....	.....	.....	322	.....	.....	.....	.....
101	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
116	.....	.....	.....	300	200	100	.....	.....	.....	.....	.....	†4,000
117	4	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
134	.....	.....	.....	.....	.....	.....	.....	60	.....	.....	.....	.....
148	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
177	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

## Mexico, Central America, South America

	555	1,122	525	172,444	115,668	38,761	18,015	53,805	12	25	73,560	501,366
	10	11	12	13	14	15	16	17	18	19	20	21
	11	77	5	1,738	1,627	.....	111	18,673	.....	2	120	9,265
1	1	.....	1	100	50	.....	50	100	.....	.....	.....	100
3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
9	7	57	.....	1,512	1,512	.....	.....	18,447	.....	.....	.....	9,165
13	3	17	3	.....	.....	.....	.....	.....	.....	.....	.....	.....
14	.....	3	1	126	65	.....	61	126	.....	2	120	.....
	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
	544	1,045	520	170,706	114,041	38,761	17,904	35,132	12	23	73,440	492,101
21	9	(a) 180	.....	6,504	6,504	.....	.....	705	3	3	.....	76,424
23	28	51	.....	6,040	6,040	.....	.....	215	1	1	.....	.....
24	.....	.....	33	.....	.....	.....	.....	453	.....	.....	.....	.....
26	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
28	1	.....	.....	30	30	.....	.....	.....	.....	.....	.....	200
29	91	80	8	19,002	19,002	.....	.....	1,919	.....	1	2,844	93,173
30	24	1	1	2,337	2,337	.....	.....	630	.....	.....	.....	3,097
31	.....	.....	.....	120	†90	†5	†25	.....	.....	.....	.....	.....

Table III. Latin America. The West Indies,

Directory Number	SOCIETY	FOREIGN STAFF					Included in Columns 1-5			Total	
		Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Physi- cians		Short Term Workers		
							Men	Women			
UNITED STATES (Continued)		1	2	3	4	5	6	7	8	9	
CHRISTIAN AND DISCIPLES											
34	Christian Church For. Miss. Bd.	3	1		1	1					4
35	Christian For. Miss. Soc.	3	2		1						4
36	Christian Wo. Bd. Miss.	26	7	1	7	11	1				38
CONGREGATIONAL											
37	American Bd. Comm. For. Miss.	11	2	1	3	5			1		8
37a	Wo. Bd. Miss., Boston	5			1	4					4
37b	Wo. Bd. Miss. Interior	3				3					
38	American Miss. Ass'n	12	3	1	3	5	1				10
EPISCOPAL											
40	Protestant Epis. Dom. and For. Miss Soc.	110	38	41	4	27	2				109
FRIENDS											
44	Friends' Amer. Bd. For. Miss.	37	(b) 6	4	10	17					90
45	Friends' California Bd. Miss.	17		6	4	7					22
HOLINESS											
51	Church of God Miss. Bd.	9	8	1							24
53	Hephzibah Faith Miss. Ass'n*	1	1								
54	Holiness Internat'l Apostolic Bd. For. Miss.	7		(c) 7							13
56	Peniel Miss. Soc.*	2				2					3
57	Pentecost Bands of the World*	1				1					1
58	Pentecostal Ch. Gen. Miss. Bd.	15	6		6	3	1				5
LUTHERAN											
65	Luth. Gen. Coun. Porto Rico and Latin Am.	8	2		2	4					10
66	Lutheran Gen. Syn. Bd. For. Miss.	5	1	3	1						
75	Pan-Lutheran Latin Am. Miss. Soc.	4	2		2						
MENNONITES											
79	Mennonites Bd. Miss. and Charities.	4	1	1	2						
83	Men. Breth. Pa. Conf. Bd. For. Miss. (d)	7	3		2	2					4
METHODIST											
85	Methodist Epis. African Miss. Dept.	24	19	1	4						19
86	Methodist Epis. For. Bd. Miss.	154	38	15	43	58	1	1	9		349
86a	Methodist Epis. For. Wo. Miss. Soc.	22				22			5		91
87	Methodist Epis. Ho. Bd. Miss.	10	5		5						33
88	Methodist Epis. Ho. Wo. Miss. Soc.	4	1		1	2					8
89	Methodist Epis. So. Bd. Miss.	149	45	2	47	55			6		192
90	Methodist Epis. Zion Miss. Soc.										
91	Methodist Free Gen. Miss. Bd.	9	1	2	2	4					6
MORAVIAN											
97	Moravian Church (f)	47	18	5	21	3					27
PRESBYTERIAN											
100	Presbyterian Asso. Ref. Bd. For. Miss.	2	1		1						6
103	Presbyterian For. Miss. Bd.	120	47	4	48	21	1		10		246
103a	Presbyterian Wo. Bd. For. Miss. N. Y.	12			10	2					
103b	Presb. Wo. Occidental Bd. For. Miss.	3			2	1					
103c	Presbyterian Wo. For. Miss. Soc. Phila.	20	2		10	8					
103d	Presby. Wo. Bd. For. Miss. Southwest	7			5	2					
103e	Presby. Wo. Bd. Miss., North Pacific	2			2						
103f	Presby. Wo. Bd. Miss. Northwest	24			17	7					
104	Presbyterian Home Miss. Bd.	27	5	15		7					65
105	Presbyterian Home Wo. Bd. Miss.	21		3	1	17	3				15
107	Presby. (South) Exec. Com. For. Miss.	62	18	5	25	14	2				67
UNITED BRETHREN											
112	United Brethren For. Miss. Soc.	7	3		3	1					21
NOT DENOMINATIONAL											
117	American Bible Society	26	12	2	12						53
123	Central American Miss.	29	1	10	11	7	2				51
125	Christian and Miss. Alliance	40	17	3	14	6					75
133	Gospel Miss. Soc.										
137	Inland-So. America Miss. Un. Coun.	2				2					
149	Mackenzie College Trustees	18	1	11	5	1			7		33
159	Scandinavian Alliance Miss.	8	2	2	2	2					
162	Stearn's Church and Bible Classes*	(g) 2	1		1						
173	W. C. T. U. World's	1				1					
177	Y. M. C. A. Internat'l Com. For. Dept.	45		24	21						
178	Y. W. C. A. Nat'l Bd. For. Dept.	4				4					

(\*) Last year's data. (†) Estimate. (\*\*) Incomplete. (a) May include women.

(b) In addition, four of the women under (4) and (5) are recorded ministers.

(c) Includes ordained men and women.

(d) This society aids the work of the Christian and Missionary Alliance.

(e) May include probationers.

# Mexico, Central America, South America, (Continued)

NATIVE STAFF				CHURCH				MEDICAL					Contributions for Church Work
Directory Number	Ordained Men	Unordained Men	Women	Total of Columns 14, 15, 16	Communicants	Other Baptized Christians	Under Instruction for Baptism	Total Enrolled in Schools of All Grades	Hospitals	Dispensaries	Total Treatments		
	10	11	12	13	14	15	16	17	18	19	20	21	
34	1	2	1	364	319		45					319	
35	2	2		219	219			40				461	
36	12	11	15	1,280	1,280			711		1	7,976	2,456	
37	2	(a)	6	1,156	1,156			650				4,000	
37 <sup>a</sup>													
37 <sup>b</sup>													
38			10	801	801					1	18,861	411	
40	36	21	52	20,969	7,942	13,027		1,950	2	4	**600	58,061	
44	4	42	44	1,717	1,717			1,008				3,285	
45		15	7	884	884			232				450	
51	9	14	1										
53													
54	1	(a)	12	515	515								
56			3										
57			1										
58			3	137	93		44	186		1			
65		6	4	870	580	170	120	150				1,231	
66				706	238	431	37	154				4,525	
75				125	125			150					
79													
83	4			816	816			32					
85	14	5		1,779	(e) 1,779			790					
86	84	200	65	18,150	9,303	964	7,883	7,755	1	1		84,728	
86 <sup>a</sup>			91					1,215					
87	12	22	7	5,413	3,070	2,343						6,815	
88		1						400					
89	82	54	56	18,338	17,609		729	3,190	1	1		64,516	
90													
91			6	438		128	310	74				275	
97	12	5	10	22,135	6,397	15,738		5,748					
100	6											600	
103	54	93	99	17,702	10,738	376	6,588	3,004	1	2	3,122	20,142	
103 <sup>a</sup>													
103 <sup>b</sup>													
103 <sup>c</sup>													
103 <sup>d</sup>													
103 <sup>e</sup>													
103 <sup>f</sup>													
104	5	49	13	43,00	3,800	500		1,100	1	1		300	
105			15					412	1	1	30,677		
107	32	10	20	12,915	6,868	5,079	968	1,820	1	1	9,360	27,130	
112	4	13	4	1,855	1,355		500	722		2		2,056	
117		47	6										
123		(a)	50	11,600	11,600			150		2		11,500	
125	21	28	23	2,305	1,650		655	68				5,665	
133													
137													
149	3	12	23					846					
159													
162													
173													
177													
178													

(f) This is an International society, with its main headquarters in Herrnhut, Germany. The report, except for income, is an arbitrary division indicating the approximate proportion of the work of the society which might be said to be supported by contributions from America.

(g) In addition, the Rev. D. M. Stearns' Churches and Bible Classes contribute to the support of work in Europe, to the support of work in Europe for Jews, and to the support of the foreign work of other societies.

Table IV. Non-Christian World. Turkey

Directory Number	SOCIETY	FOREIGN STAFF					Included in Columns 1-5			Total
		Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Physi- cians		Short Term Workers	
							Men	Women		
Grand Totals, Canada and U. S. ....		9,358	2,345	1,426	2,952	2,635	305	162	234	40,502
CANADA		1	2	3	4	5	6	7	8	9
Totals, Canada. ....		782	204	83	264	231	42	23	1	1,464
BAPTIST										
1	Baptist, Canadian For. Miss. Bd. ....	89	28	1	25	35	2	5	...	660
CHURCH OF ENGLAND										
3	Ch. of England, Miss. Soc.*. ....	64	20	3	19	22	2	3	...	51
3a	Ch. of England, Wo. Aux. Miss. Soc. ....	23	...	...	...	23	...	1	...	13
HOLINESS										
	Holiness Movement Church. ....	7	2	...	2	3	...	...	...	8
MENNONITES										
6	Mennonite Brethren Ont. Conf. Miss. Soc.*.	10	6	...	4	...	...	...	...	...
METHODIST										
8	Methodist Church, Miss. Soc. ....	251	62	30	88	71	14	5	1	246
8a	Methodist Ch., Wo. Miss. Soc. ....	58	...	...	...	58	...	2	...	135
PRESBYTERIAN										
9	Presbyterian Ch. Canada Bd. For. Miss. ....	236	60	25	82	69	22	9	...	439
10	Presbyterian Gwalior Miss. Bd*. ....	4	1	1	1	1	1	...	...	...
NOT DENOMINATIONAL										
11	Ceylon and India Gen'l. Miss. Can. Br. ....	16	4	6	6	...	...	...	...	60
12	China Inland Miss. N. A. Canadian Br. ....	60	17	...	(c)24	19	...	...	...	...
18	Sudan Interior Miss. ....	40	4	17	13	6	1	1	...	...
19	Y. W. C. A. Canada For. Dept. ....	5	...	...	...	5	...	...	...	...
UNITED STATES										
Totals, United States. ....		8,576	2,141	1,343	2,688	2,404	263	139	233	39,038
ADVENTIST										
20	Advent Amer. Miss. Soc. ....	16	5	1	5	5	1	...	...	60
20a	Advent Wo. Ho. and For. Miss. Soc. ....	7	2	...	2	3	...	...	...	62
21	Adventist Seventh-Day Denom. ....	450	72	163	186	29	7	3	...	882
BAPTIST										
22	Baptist Amer. For. Miss. Soc. ....	699	214	(b) 56	246	183	32	19	11	6,673
22a	Baptist Amer. For. Wo. Miss. Soc.*. ....	175	...	...	...	175	...	11	...	285
22b	Baptist Free Wo. Miss. Soc. ....	8	...	...	...	8	...	1	...	...
25	Baptist Gen. For. Miss. Soc. ....	3	1	...	1	1	...	...	...	1
26	Baptist National For. Miss. Bd. ....	10	4	1	2	3	...	...	...	25
27	Baptist Scandinavian Denom. ....	12	4	3	3	2	...	...	6	11
28	Baptist Seventh-Day Miss. Soc. ....	13	2	1	2	8	...	2	...	7
29	Baptist So. For. Miss. Bd. ....	261	79	60	74	48	14	1	1	598
BRETHREN										
31	Brethren, For. Miss. Soc. ....	4	1	...	1	2	...	1	...	...
32	Brethren Gen. Miss. Bd. ....	61	22	...	20	19	3	2	...	164
33	Brethren in Christ For. Miss. Bd. ....	28	10	...	9	9	...	...	...	25
CHRISTIAN AND DISCIPLES										
34	Christian Church For. Miss. Bd. ....	9	4	...	4	1	...	...	...	16
35	Christian For. Miss. Soc. ....	166	(d) 71	...	68	27	17	2	...	799
36	Christian Wo. Bd. Miss. ....	50	14	1	14	21	1	4	...	168
CONGREGATIONAL										
37	American Bd. Comm. For. Miss. ....	616	158	54	204	200	28	14	66	2,128
37a	Wo. Bd. Miss., Boston. ....	123	...	...	...	123	...	4	8	...
37b	Wo. Bd. Miss., Interior. ....	82	...	...	...	82	...	2	3	...
37c	Wo. Bd. Miss., Pacific. ....	9	...	...	1	8	...	1	1	...
EPISCOPAL										
40	Protestant Epis. Dom. and For. Miss. Soc..	540	79	246	80	135	25	...	...	597
41	Reformed Epis. Bd. For. Miss. ....	4	2	...	2	...	1	...	...	17
EVANGELICAL										
42	Evangelical Ass'n Miss. Soc. ....	30	9	...	7	14	2	...	...	96
42a	Evangelical Ass'n, Wo. Miss. Soc.*. ....	14	...	...	...	14	...	...	...	32
43	Evangelical Un. Ho. and For. Miss. Soc. ....	33	12	3	13	5	2	...	...	56

(\*) Last year's data. (†) Estimate. (\*\*) Incomplete.

## Canada

(a) May include women. (b) For China only.

(c) Includes wives who were sent out from Canada by the China Inland Mission as single women and who married missionaries from other countries in the employ of the Mission.

(d) Includes ordained men.

# in Europe, Asia, Africa, Oceania

NATIVE STAFF				CHURCH				MEDICAL				Contributions for Church Work
Directory Number	Ordained Men	Unordained Men	Women	Total of Columbus 14, 16, 16	Communicants	Other Baptized Christians	Under Instruction for Baptism	Total Enrolled in Schools of All Grades	Hospitals	Dispensaries	Total Treatment	
3173	26,677	10,652	1,300,813	764,039	148,859	388,915	638,327	351	512	4,155,185	1,128,942	
10	11	12	13	14	15	16	17	18	19	20	21	
42	990	432	42,193	25,241	5,368	12,584	36,779	33	65	565,430	16,941	
1	6	388	266	12,113	10,113	.....	2,000	12,586	6	10	59,701	3,378
3	6 (a)	43	2	**2,889	**791	**1,718	**380	**586	3	4	**14,886	**1,699
3a	.....	.....	13	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	7	1	.....	.....	.....	.....	71	.....	.....	.....	.....
6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
8	.....	103	143	(b) 4,515	(b) 1,729	.....	(b) 2,786	7,775	9	11	127,759	.....
8a	.....	.....	135	.....	.....	.....	.....	2,763	1	1	8,085	.....
9	30	409	.....	21,454	10,386	3,650	7,418	15,060	14	22	330,548	11,249
10	.....	.....	.....	.....	.....	.....	.....	.....	1	1	.....	.....
11	.....	(d) 40	20	174	174	.....	.....	641	.....	.....	.....	365
12	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
18	.....	.....	.....	1,048	1,048	.....	.....	60	.....	17	32,536	250
19	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
3,131	25,687	10,220	1,258,620	738,798	143,491	376,331	601,548	318	507	3,589,755	1,112,001	
20	12	40	8	2,200	1,000	1,100	1,000	.....	1	.....	.....	150
20a	.....	50	12	225	150	.....	175	1,000	.....	3	.....	150
21	19 (a)	863	.....	7,703	7,703	.....	.....	10,223	30	30	.....	86,343
22	438	4,474	1,761	183,505	183,505	.....	.....	85,552	21	48	288,871	109,223
22a	.....	.....	285	.....	.....	.....	.....	35,094	.....	(c) 26	73,042	.....
22b	.....	.....	.....	.....	.....	.....	.....	330	.....	.....	.....	.....
25	1	.....	.....	60	60	.....	.....	.....	.....	.....	.....	.....
26	9	14	2	740	740	.....	.....	60	.....	.....	.....	.....
27	4	2	5	475	450	.....	25	300	.....	.....	.....	100
28	.....	4	3	197	128	.....	69	191	1	1	5,360	300
29	60	386	152	26,965	26,965	.....	.....	11,190	8	14	104,234	37,723
31	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
32	1	157	6	1,809	1,574	235	.....	494	3	4	18,137	442
33	.....	25	.....	1,650	600	.....	1,050	1,000	.....	.....	.....	1,575
34	12	1	3	1,345	1,143	.....	202	32	.....	.....	.....	1,100
35	249 (a)	509	41	13,794	13,794	.....	.....	5,324	25	25	230,765	7,489
36	27	62	79	3,545	3,545	.....	.....	1,930	3	7	51,163	4,172
37	288 (a)	1,840	.....	81,942	81,942	.....	.....	156,795	34	34	437,533	324,009
37a	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
37b	.....	.....	.....	.....	.....	.....	.....	.....	2	4	.....	.....
37c	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
40	146	358	93	22,252	6,792	14,241	1,219	7,209	9	11	133,102	10,714
41	.....	(c) 17	.....	62	62	.....	.....	.....	.....	1	.....	.....
42	22	30	44	1,681	1,451	5	225	712	1	1	.....	2,024
42a	.....	.....	32	.....	.....	.....	.....	479	.....	.....	.....	.....
43	.....	43	13	767	580	.....	187	617	1	2	6,441	1,714

## United States

- (a) May include women.  
 (b) Including eleven short term workers, some of whom may be women.  
 (c) Hospitals and dispensaries.  
 (d) May include unordained men.  
 (e) May include ordained men and women

Table IV. Non-Christian World. Turkey

Directory Number	SOCIETY	FOREIGN STAFF					Included in Columns 1-5			Total	
		Total	Ordained Men	Unordained Men	Wives	Unmarried Women	Physi- cians		Short Term Workers		
							Men	Women			
UNITED STATES (Continued)		1	2	3	4	5	6	7	8	9	
FRIENDS											
44	Friends' Amer. Bd. For. Miss.	14	(f)	3	4	6	1	2			53
46	Friends' New England Bd. For. Miss.	4	1			1	2				15
47	Friends' Ohio For. Miss. Soc.	12	2			2	8	1	2		48
48	Friends' Philadelphia For. Miss. Ass'n	11	2	2		3	4				10
GERMAN EVANGELICAL											
49	German Evangelical For. Miss. Bd.	24	12			6	6				277
HOLINESS											
50	Burning Bush Mission.	12	4	2	3	3					3
51	Church of God Miss. Bd.	13	4	3	(h)	4	2				68
52	Churches of God. Wo. Gen. Miss. Soc.*										
53	Hephzibah Faith Miss. Ass'n.*	14	4			6					10
54	Holiness Internat'l Apostolic Bd. For. Miss.	16	5	3	(i)	6	2				18
55	Holiness Nat'l. Ass'n Bur. Miss.	13	4			4	5				40
56	Peniel Miss. Soc.	6	1	1	2	2	2				7
57	Pentecost Bands of the World.	24	12			8	4				5
58	Pentecostal Ch. Gen. Miss. Bd.	42	14	1	14	13					85
LUTHERAN											
59	Lutheran Augustana Syn. China Miss. Soc.	30	9	4	13	4	2				52
60	Lutheran Brethren Bd. Miss.	13	6		4	3					28
62	Lutheran Danish United Miss Bd.	9	3		3	3					14
63	Lutheran Free Ch. Bd. Miss.	21	8		8	5	1				78
64	Lutheran Gen. Coun. Bd. For. Miss.	46	17	1	15	13		1			565
66	Lutheran Gen. Syn. Bd. For. Miss.	63	25	2	19	17		3			987
66a	Luth. Gen. Syn. Wo. Ho. For. Miss.	22		1		21		3			129
67	Lutheran Inter-Synodical Orient Miss. Soc.	8	2	1	3	2					
68	Lutheran Missouri Syn. Bd. For. Miss.	26	15		10	1					95
69	Luth. Norwegian Hauges Bd. China Miss.	21	5	2	7	7	2				128
71	Luth. Norwegian Syn. For. Miss. Bd.	20	6	2	7	5	2				27
72	Lutheran Norwegian United Church.	78	26	4	28	20	3				221
73	Lutheran Ohio and other States Joint Syn. Bd. For. Miss.	3	2		1						
74	Lutheran So. United Syn. Bd. For. Miss.	12	5		5	2					18
MENNONITES											
78	Congo Inland Mission.	11	3	2	4	2					10
79	Mennonite Bd. Miss. and Charities.	20	6	2	8	4	1	1			73
80	Mennonite Breth. Ch. of N. A. For. Miss.	10	3		3	4		1			127
81	Mennonite China Miss. Soc.	31	6	6	9	10					52
82	Mennonite Gen. Conf. Bd. For. Miss.	17	7		7	3					75
83	Mennonite Breth. Pa. Conf. Bd. for Miss. (j)	11	6	2	2	1					
84	United Orphanage and Miss. Soc.	10	3		3	4					23
METHODIST											
85	Methodist Epis. African Miss. Dept.	41	34	2	4	1					85
86	Methodist Epis. For. Bd. Miss.	1,187	283	81	324	499	38	31	51		11,789
86a	Methodist Epis. For. Wo. Miss. Soc.	463				463	28	5			4,747
89	Methodist Epis. So. Bd. Miss.	229	56	18	63	92	11	2	4		529
90	Methodist Epis. Zion Miss. Soc.										
91	Methodist Free Gen. Miss. Bd.	73	16	8	24	25	2				146
93	Methodist Prot. Bd. For. Miss.	14	3		3	8			1		101
94	Methodist Prot. Wo. For. Miss. Soc.	11	2		2	7	1				51
96	Methodist Wesleyan Am. Miss. Soc.	21	6	2	7	6		1			20
MORAVIAN											
97	Moravian Church (l)	51	19	6	24	2					6
PRESBYTERIAN											
98	Calvinistic Methodist Miss. Soc.	6	1	1	2	2		1			16
100	Presbyterian Associate Ref. Bd. For. Miss.	9	2		2	5		1			20
101	Presby. Ref. (Covenantan) Bd. For. Miss. (m)	46	11	8	15	12	5	2	2		52
102	Presby. Cumberland Wo. Bd. Miss.										13
103	Presbyterian For. Miss. Bd.	1,209	332	166	424	287	92	24	27		5,994
103a	Presbyterian Wo. Bd. For. Miss. N. Y.	140			83	57		8			
103b	Presby. Wo. Occidental Bd. For. Miss.	60	2	2	31	25	1	4			
103c	Presbyterian Wo. For. Miss. Soc. Phila.	261	13	2	146	100	3	14			
103d	Presbyterian Wo. Bd. For. Miss. S. West.	54		1	34	19					
103e	Presby. Wo. Bd. Miss. North Pacific.	18	1		7	10					
103f	Presby. Wo. Bd. Miss. Northwest.	196			117	79					
107	Presbyterian (South) Exec. Com. For. Miss.	315	95	38	119	63	24	4			831

(\*) Last year's data. (†) Estimate. (\*\*) Incomplete.

(f) In addition, one wife under (4) is a recorded minister.

(g) Includes six Indian teachers, some of whom may be women.

(h) Ordained ministers.